QUAKER'S FALSE INTERPRETATIONS OF Holy Scripture.

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QUAKER'S FALSE INTERPRETATIONS OF SCRIPTURE.

ONly of this at present. Hereafter perhaps I may Treat of their *Doctrines* and their *Manners*. All that I desire of the *Reader*, is, that in the several Texts I shall instance, he consult the Bible; because words separated from the Discourse, may seem, even to a wise man, to signifie what the Inspired Authors never intended, and the like expressions, and sometimes the same, do mean different things, as in all other Books, so in holy Writ.

G. K. *Immed. Revelat. p.* 21. 'We may not, 'nor dare not make use of the Scripture, but

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'in the Life and Spirit, as that opens and in-
'fluences.—— We dare not, nor ought not to
'ſpeak the Spirit's words in our own Spirit.——
'We tie the words of Scripture unto the Spirit,
'ſo as not to uſe them, but in and by the Spirit.
'G. K. *Help in need p.* 77. Away with that
'manner of interpreting Scripture, and ſearch-
'ing truth, by drawing and knitting conſe-
'quences, by the fallible erring mind, and na-
'tural underſtanding. Keep cloſe in all things,
'to the determination of the Spirit of God,
'and where that leads you to draw a conſe-
'quence, or frame an argument, do it, elſe
'forbear. W. Duesbury's *diſcovery p.* 48.
'The word of the Lord came upon me in the
'common Gaol in *Warwick* 13. of 1. Moneth
'1664. which conſtrained to be given forth
'from the Spirit of the Lord, *&c.* N. *Love*
'*to Loſt, p.* 1. The things following are not
'of Man, nor did I receive them but by the
'Revelation of Jeſus Chriſt. Atkinſons *Stan-*
'*dard of the Lord p.* 30. Written from the Spirit
'of the Lord. Burrough's *Trumpet p.* 1. The
'Order and Authority given unto me by the
'Spirit of the Living God 31. of 10. Moneth,
'in the Year 1655. about the *4th* hour in the
'Morning, when my Meditations were of my
'God upon my Bed in *Kilkenny* City, at that
'time the word of the Lord came unto me,
'ſaying, Write, *&c.* Given under my hand,

'and

'and Sealed with the Spirit of the eternal 'God. Foſter's *Guide*, *p.* 59. Do you not '[*Profeſſors*] confeſs your ſelves to be fal-'lible?

If then I can prove, that you have Interpreted Scripture in a falſe Senſe, you muſt grant that you have not Interpreted only in and by the Spirit of God, but in your own, and by the natural underſtanding, and fallible erring mind. And I hope if it appear to you that you have thus done, you will not lay the error, how little ſoever it may be, upon that Holy One, but take it to your ſelves, though it contradict your Glorious Pretence, and abate your Credit, and Shame you never ſo much. And in the name of Chriſt, I admoniſh you that you do ſo, that God be not Diſhonoured, and his excellent Spirit Vilified. The tryal follows.

G. K. *Im. Revel.* p. 72. *Out of* Sion *ſhall go forth the Law,* 'and the word of the Lord from 'Jeruſalem. *And he* (The word: for that is 'his name, *Rev.* 19.) *ſhall judge among the Na-'tions,* [*Iſa.* 2, 3, 4.] (1) Your reaſon why the *Word* of the Lord muſt here ſignifie *Chriſt* (for that is it you mean) *viz.* Becauſe his name is, the Word, is infirm; unleſs you can prove it always ſo ſignifies, which it doth not; as you may ſee in many places of Scripture; particularly in this Pro-

phet's writings, Chap. 39. 5. *Hear the word of the Lord of Hoſts.* That is, not Chriſt, but this Sentence which follows. *Behold, the day is come that all that is in thine Houſe ſhall be carried to Babylon.* Chap. 28. 14. *Hear the word of the Lord,* Namely this, *Thus ſaith the Lord, behold I lay,* &c. *verſ.* 16. (2) As in theſe former words, *Come and let us go up to the houſe of the God of* Jacob, *and he will teach us of his ways. He* refers to *God,* and not to *houſe.* So it is manifeſt that in theſe latter, *For out of* Sion *ſhall go forth the Law, and the word of the Lord from* Jeruſalem ; *and he ſhall judge among the Nations. He* refers to *Lord,* and not to the *Word.* For (3) it had been all one if it had been only ſaid, *Out of* Sion *ſhall go forth the Law of the Lord ; and he ſhall judge.* The *Law* of the Lord, and the *Word* of the Lord, being here the ſame. And then as the Law here is not Chriſt, ſo neither is the Word. (4) And thus was it fulfilled concerning the Goſpel, as that being diſtinct from Chriſt. For it was firſt Preached at *Jeruſalem,* and from thence proceeded to the Gentiles. Luk. 24. 47. Thus it is Written, *that Repentance and Remiſſion of Sins ſhould be Preached in Chriſt's Name among all Nations, beginning at Jeruſalem.* Thus *Tertullian* underſtands the Text. *Adv. Marc.* L. 3. C. 21. *Ex* Sion *exibit lex,*

&

& ſermo Domini ex Hieruſalem. Hæc erit via ſua novæ Legis evangelium, & novi ſermonis in Chriſto, non in Moyſe. And *Juſt. Mart.* Apol. 2. p. 78, Ἐκ γὰρ Σιὼν, *&c.* For *Out of Sion*, &c. From *Jeruſalem* went twelve men into the World, who declared to all Mankind, that they were ſent of Chriſt to Preach the Word of God to all.

'*Ibid. p.* 66. I deſire the Reader to weigh 'what word it is *David* ſpeaks ſo frequent-'ly of in *Pſal.* 119.—— It is not any word 'writ, any outward word or words.—— But 'the eternal word, which created the Hea-'vens and Earth.—— The word in the be-'gining which taught him the Laws, Judg-'ments, *&c.*—— Jeſus Chriſt: [*P.* 67. 68. '65.] You may as well ſay, Teſtimonies, Statutes, Judgments, Commandements, Law, are not a written and outward word or words. For they are all uſed promiſcuouſly; and what is ſpoken of the word, is ſpoken of theſe. As it is ſaid, *I beheld the Tranſgreſſors and was grieved, becauſe they kept not thy word:* So, *Rivers of Waters ran down mine Eyes, becauſe they kept not thy Law.* As, *I rejoyce at thy word:* So, *Thy Teſtimonies are the rejoicing of my Heart.* As, *I have hoped in thy word:* So, *I have hoped in thy judgments.* As, *Thy word is very pure; therefore thy Servant loveth it:* So, *Upright*

are thy judgments: I love thy Commandments. As, *For ever thy word is ſettled in Heaven:* So, *Thy teſtimonies thou haſt founded for ever.* The word then here ſpoken of being the ſame with Teſtimonies, Statutes, Judgments, Commandments, Law, it is as much outward, written and ſpoken as they are: and you may as well ſay the Teſtimonies, Statutes, *&c.* are Chriſt, as that this word is; and that they taught the word, as that the word taught them. As is evident by the reading of almoſt any two connext verſes in the *Pſalm*, and eſpecially thoſe ſingle ones which contein both words; for that where they thus occur, there is no difference to be diſcerned. As verſ. 16. *I will delight my ſelf in thy Statutes: I will not forget thy word.* verſ. 160. *Thy word is true from the beginning: and every one of thy Righteous judgments endureth for ever.* Verſ. 172. *My Tongue ſhall ſpeak of thy word: for all thy Commandments are Righteous.* That what is ſpoken of the word of the Lord in this *Pſalm*, cannot agree to a written and ſpoken word, to ſuch Promiſes, Statutes, Judgments, Law; and that Chriſt of neceſſity muſt be underſtood; I believe you will no ſooner prove, than that, Thou ſhalt not Kill: There is one God: Truſt in the Lord: God forgiveth Sins: He will bleſs thee: And the like Commandments,

mandments, Promiſes, and Doctrines were not written and ſpoken, and that they are Chriſt, and they Created Heaven and Earth. And that ſuch is the word here, is again manifeſt enough in that *David* ſays, I will *keep* it, and *meditate* in it. My Tongue ſhall *ſpeak* of it: *For* all thy *Commandments* are Righteous. One thing more I will inform you of: *viz.* That *Word* in ſeveral places of this *Pſalm* ſignifies Gods *Promiſe*, and particularly to *David*. As verſ. 65. *Thou haſt dealt well with thy Servant according to thy word.* Verſ. 170. *Deliver me according to thy Word.* Verſ. 49. *Remember thy word unto thy Servant, upon which thou haſt cauſed me to hope.* Verſ. 38. *Stabliſh thy word unto thy Servant.* Compare herewith 2 *Sam.* 23. 5. *Although my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure.* And Chap. 7. 25. *The word which thou haſt ſpoken concerning thy Servant and concerning his houſe, eſtabliſh it for ever.* And that was this: Verſ. 12. *I will ſet up thy Seed after thee, and eſtabliſh his Kingdom. My mercy ſhall not depart away from him.* Now is this word, Chriſt? Did this Word create Heaven and Earth? This, *I will ſet up thy Seed, &c?* And was it not an outward word ſpoken by *Nathan? Ibid. p.* 69. Pro. 6. 24. *Reproofs of inſtruction are the way of Life:*

to

to keep thee from the evil Woman. That is, 'the falſe deceitful Whoriſh Spirit, the Spi-'rit of this World, which bewitches the 'whole Earth.] That it is a real Woman, I am as ſure, as that any Whore in *England* is a Woman. For the diſcourſe being continued, thus it is ſaid: Verſ. 29. *He that goeth in to his Neighbour's Wife ſhall not be innocent.* Verſ. 32, 33, 34. *Whoſo committeth Adultery with a Woman, lacketh underſtanding. A wound and diſhonour ſhall he get, for Jealouſy is the Rage of a Man: therefore he will not ſpare in the day of Vengeance.* And thus *Chap.* 7. (where the ſame Woman is ſpoken of, as appears *verſ.* 5.) *She caught the Young man and Kiſſed him, and ſaid, I have decked my Bed with Tapeſtry, and perfumed it with Myrrhe, come let us take our fill of Love until the Morning, for the Goodman is not at home,* &c. Now prove you if you can, that the Holy Ghoſt meaneth by the Whoriſh Woman, in this place, a Whoriſh Spirit, the Spirit of error. If I ſhould ſay, Heb. 13. 4. *Whoremongers and Adulterers God will Judge:* that is, Idolaters: I believe my reaſon would be as good as yours. For yours I queſtion not is, becauſe St. *John* in the *Revelations* ſpeaks of a *Whore of Babylon*: and mine would be, becauſe *Ezekiel* in his *Prophecy* ſpeaks of committing *Adultery* with *Idols*,

dols, and going a *Whoring* after the *Heathen*. But then he that readeth what goeth before my Text, viz. *Marriage is honourable in all, and the Bed Undefiled:* would wonder at my interpretation. So no leſs may he wonder at yours, when he reads what follows your Text, viz. *He that goeth in to his Neighbour's Wife, &c.* Or if this be not the reaſon of your Interpretation, produce what is, and I queſtion not but I can give you as good for mine: And ſo likewiſe for this other: Pro. 31. 4. *It is not for Kings to drink Wine:* that is, the Wine of Fornication which the Whore of *Babylon* poureth forth, the Doctrine of the falſe Prophet.

Ibid. p. 75. The ſeven Spirits of God are one Spirit.] *Angels* are ſpirits. And as it is ſaid of theſe ſeven, that they ſtand before the Throne, and are ſent forth into the Earth, *Rev.* 1. 4. and 5, 6. So is the ſame ſaid of Angels, *Chap.* 5. 11. *Heb.* 1. 14. Now whether St. *John* mean by theſe ſeven Spirits, Angels, or the Holy Ghoſt, is to be conſidered. And (1) to ſay that the *Holy Ghoſt* ſtands before the throne, ſeems harſh, and we read not ſo elſewhere. (2) They are called Angels, Chap. 8. 2. *I ſaw the ſeven Angels that ſtood before God.* Which refers to the ſeven Spirits oft before mentioned as ſtanding before the Throne, *Chap.* 5.6. and 4.5. and 1.4.

Ibid.

'*Ibid. p.* 6. 7. The Seed and Birth of God 'is not an Accident, but a ſubſtance.---- It 'is not a particle of the God-head: but it is 'of the Heavenly, Spiritual, and Inviſible 'ſubſtance and being; that is, the moſt Glo-'rious being and principle, in which God, as 'Father, Son, and Holy Ghoſt, doth dwell and 'tabernacle, and ſhine forth in the moſt Glo-'rious Brightneſs, Beauty, Sweetneſs, and 'Majeſty, that the nobleſt of Creatures in 'the higheſt ſupernatural elevation can reach 'unto, behold him and have fellowſhip with 'him; which is the *Holy* of *Holies*, and the '*Heaven* of *Heavens*, or that *third Heaven*, 'in which *Paul* on Earth ſaw and felt things 'unutterable. And out of theſe Heavens, *&c.*] Of your opinion, that the new birth is a ſubſtance, and of that ſpiritual ſubſtance in which God dwells, the Heaven of Heavens, perhaps I may ſpeak another time. As to your interpretation of 2. *Cor.* 12. 2. (1) Why ſay you St. *Paul* was on Earth when he heard the unſpeakable words, when he tells you that himſelf knew not? for his words are theſe: *I knew a Man (whether in the Body, I cannot tell; or whether out of the Body, I cannot tell: God knoweth.) Such an one caught up to the third Heaven.* Which muſt ſignifie whether this was really done, or whether it was only a viſion, he knew not.

(2) But

(2) But ſuppoſe he was really caught up in the Body (which for ought any man knows he was;) how could that be, if he remained ſtill on Earth, and was not removed an inch from his place? (3) And yet how caught up ἕως τείτυ, *even unto* the *third* Heaven (which ſignifies the greateſt diſtance) and yet not removed? for according to your Opinion, Heaven is as near to us, as our own Souls, for where the new Birth is, there it is, that birth being (as you ſay) of the ſame ſpiritual ſubſtance in which God dwells, which is Heaven. (4) And then St. *Paul* having that Birth before, was in Heaven *before* he was caught up thither: and ſo is every regenerate man at preſent. So that it is no ſtrange or peculiar thing, which our Saviour ſaid of himſelf, *viz.* that he was then in Heaven whilſt he diſcourſed with *Nicodemus*, *Joh.* 3. 13. (5) And I would then know how he paſſed through *two* Heavens, or thought he did ſo: (for whether this were real, or a viſion, is all one, the viſion ſignifying as much as the real motion.) And if you pleaſe, I would underſtand alſo from your *inſpiration* (not *conjecture*) what theſe *two Heavens* are, which he paſſed to come to the third. For alaſs! I only take the one to be that of the Clouds, and the other that of the Stars; it being of old ſaid, *The Clouds of Heaven*:

ven: And the *Stars of Heaven*. But perhaps you can inform me of two other, as well as a third, hard by us, ſomewhat alike comfortable. (6) Being curious, I would yet know how St. *Paul's* Body was, or might be caught up *Unto* this third Heaven, a ſpiritual ſubſtance juſt before his Face. For methinks it ſhould then rather have been ſaid, his Body was caught or drawn *into* it. Be truly ſerious and tell me, whether Chriſt aſcended up above the Clouds: I mean, ten or twenty Miles diſtant from Earth upward. And ſince we read that at his Death, he ſaid to the Thief, *This day ſhalt thou be with me in Paradiſe*; whether their Spirits aſcended upward, (as the Spirits of Men do:) eſpecially ſince this *Paradiſe* is the *third Heaven*, verſ. 4. In the mean time I go on with your words.

'*Ibid. p.* 7. And out of theſe Heavens 'doth the Seed of God come, who ſoweth it 'in the heart of Man, and formeth it by his 'own immediate power, and watereth it 'with influences from Heaven, which have 'of the vertue and breath of his own eternal 'Life and Spirit in them, whereby this Seed 'groweth up into a perfect ſubſtantial birth 'of one Heavenly and incorruptible nature, 'which is Chriſt formed within, the Body of 'Chriſt, his Fleſh and Blood, which cometh down

'down from Heaven, and giveth Life unto 'that Soul or Life of Man, which eateth it 'and feedeth upon it: and it is called the 'Body, and Fleſh and Blood of Chriſt, be-'cauſe his eternal Life and Spirit dwelleth in 'it immediately, and communicateth unto 'man the knowledg of the glory and beauty 'of himſelf, only in and through this Seed 'and Birth. G. F. *Catechiſm p.* 142. They 'tell me of Chriſts human Fleſh, and human 'Body. Doth Scripture ſpeak of ſuch things? 'is not his Fleſh from above? and doth not 'Chriſt ſay, his Fleſh comes from above, 'which was the Bread? *Anſ.* It was the 'firſt *Adam* who was earthly; but the ſecond 'is Heavenly*.] The Text which proves (as you ſuppoſe) that Chriſt hath another Body beſides that which was viſible, Fleſh and Blood of a ſpiritual ſubſtance beſides the material which he took of the Virgin; which giveth Life unto the Soul which feedeth on it, by the Spirit which dwelleth in it, communicating of the knowledg of the glory of himſelf through the Seed of God: is *Joh.* 6. 50, 51. *This is the Bread which cometh down from Heaven, that a Man may eat thereof and not Die. I am the living Bread, which came down from Heaven. If any man eat of this Bread, he ſhall Live for ever. And the Bread*

* Note that this is all the Anſwer to the Queſtion.

Bread which I will give is my Fleſh, which I will give for the Life of the World. From whence I ſuppoſe you would argue thus: The Fleſh here ſpoken of, came down from Heaven: The viſible fleſh came not down from Heaven: Therefore the viſible Fleſh is not here ſpoken of. I deny the *Major*: and for this reaſon, becauſe the Text ſays not the Fleſh came down from Heaven. Which therefore you muſt prove by conſequence thus: The Bread came down from Heaven: The Fleſh is the Bread: Therefore the Fleſh came down from Heaven. *I Anſwer:* The Bread in the *Major* ſignifies *whole* Chriſt. As it is ſaid, *I am the Living Bread*: and verſ. 48. *I am the Bread of Life.* And though he ſpeak of himſelf as then he was, both the Word and Man, that he came down from Heaven (*I came down from Heaven*;) yes and ſaid that he the *Son of Man* came from thence; (verſ. 62. *What and if you ſhall ſee the Son of Man aſcend up where he was before?* Chap. 3. 13. *No Man hath Aſcended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven:*) Yet *as the Son of Man* he came not from thence, but *as the Word.* But Fleſh in the *Minor* is not the Bread as that ſignifies *whole* Chriſt, but only *part* of Chriſt. Now that may be affirmed of whole Chriſt, or of

his

his Perſon, which cannot be affirmed of every part of him. As your ſelves will grant that *he* came from Heaven, and yet deny that his *viſible* Fleſh, which is part of him, did. Wherefore though the Bread came down from Heaven, and the Fleſh is Bread, it will not follow from hence, that the Fleſh came from Heaven; unleſs either all the Bread, which is Chriſt, came from thence, or the Fleſh is all the Bread; that is to ſay, all Chriſt. Form the Syllogiſm (as it ought) thus, and you may the eaſier diſcern your error: All the Bread of Life came down from Heaven: The Fleſh is ſome of the Bread of Life: Therefore the Fleſh came down from Heaven. Or thus, all the Bread of Life came down from Heaven: Some Fleſh is the Bread of Life: Therefore ſome Fleſh came down from Heaven. For the *Major* is falſe, which affirms all the Bread of Life to come down from Heaven. For all the Bread of Life is all Chriſt: and all Chriſt came not down from Heaven. For his viſible Fleſh did not; and yet his viſible Fleſh is ſome of the Bread of Life. I will uſe the like Arguments for Proof of the deſcent of Chriſt's *viſible* Fleſh, and leave you to anſwer them, becauſe in ſo doing you will anſwer your ſelves. The Bread here ſpoken of came down from Heaven: The viſible Fleſh is the Bread here ſpoken of: There-

fore the viſible Fleſh came down from Heaven. The *Minor* I prove: That which Chriſt gave for the Life of the World, is the Bread here ſpoken of (as the Text affirms: *The Bread which I will give is my Fleſh, which I will give for the Life of the World*:) The viſible Fleſh Chriſt gave for the Life of the World: Therefore the viſible Fleſh is the Bread here ſpoken of. Again, the Son of Man came down from Heaven: The Son of Man is viſible Fleſh: Therefore viſible Fleſh came down from Heaven. Again, all the Bread of Life came down from Heaven: The viſible Fleſh is ſome of the Bread of Life: Therefore the viſible Fleſh came down from Heaven. Perhaps an Inſtance may be more clear to you, and therefore ſay I thus: Redemption came from *Jeruſalem*: The Mony is the Redemption: Therefore the Mony came from *Jeruſalem*, Which yet will not neceſſarily follow, becauſe it might be taken up (ſuppoſe) in *England* by him that came from *Jeruſalem* and redeemed Slaves by that Price paid. Now to ſhew the contrary to your aſſertion. (1) Let us put into the Text the *viſible* Fleſh, and ſee whether it cannot be ſaid, as it is without any incongruity. *I am the Living Bread which came down from Heaven: If any Man eat this Bread he ſhall Live for ever: And the Bread which I will*

give

give is this my Fleſh which your Eyes behold, which I will give for the Life of the World: or ſay we, *And the Bread which I will give is my Life*, which *I will give for the Life of the World:* (for that *that* is the meaning of *giving* his *Fleſh* for the Life of the World, ſhall be ſhewed anon. And that he gave his *Bodily* Life, that which he took of the B. Virgin, for the Life of the World, I hope you will not deny*.) But the words being thus put, there

* Yet I find ſome odd paſſages in your Writings. *K. Help.* p. 2. The letter and outward teachings ſo much cried up, with all the Fruits and effects of the one [*the Crucified Body of Chriſt*] though a very Bleſſed and Comfortable enjoyment in its place and kind, yet being but that which made nothing *perfect*, is now no leſs neceſſary to be *parted* with than at that time it was; elſe the *Comforter* as the bleſſed effect of the other [*the Living Body of Chriſt*] can not come. *F. Truth and Deceit.* p. 55. *Then* came Chriſt according to the *Fleſh* to be *Crucified*, the Lamb ſlain, that Fleſh of his which is a *myſtery*; *when* the firſt *Adam's* and *Eve's* Fleſh was defiled. *P.* 57. Yet his *Fleſh* never corrupted, *which Fleſh* is the *offering*, for as he was not *God* he did not Die: and this Fleſh is a myſtery, and in this Fleſh is the *Belief* which *takes away the Sin*, that never corrupted, *that* is the *offering* for Sin, and the *Blood* of *this* Fleſh *cleanſeth* from Sin..... This offering who is found in the *Shape* of a *Man*..... And where this belief is entred into his Fleſh, it knows *Adam's Fleſh* that corrupted..... Through his Fleſh he doth reconcile, and by the offering up his Body, his Fleſh, that which hath been *Slain*

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is no incongruity, but it is the very ſame in ſenſe with the Text, and therefore the *viſible* Fleſh of Chriſt is here meant. So that the whole is this: Chriſt who now was Man, having ſaid that he is the Bread of Life which came down from Heaven, ſhews in one *eminent particular* wherein he is ſo, *viz.* in *Dying* for us: (he being likewiſe the Bread of Life in other reſpects, namely, as to his *Doctrine* and *Spirit*, and *raiſing* unto eternal Life at the laſt day.) Which Death is our eternal Life, as Bread is our Temporal. (2) From theſe laſt words, *I will give my Fleſh for the Life of the World*, I prove that the Fleſh and Blood here ſpoken of are not a ſpiritual inviſible ſubſtance, which you Imagine Chriſt always dwelt in and brought from Heaven with him, but that viſible which he took of the Virgin. For to *give his Fleſh for the Life of the World*, ſignifies to *offer up himſelf* a Sacrifice for Sin by *Death* upon the Croſs, thereby *obtaining Life* for the World, Pardon and Redemption. As is manifeſt from

Slain from the Foundation of the World, and yet never corrupted, *he breaks down the Partition-wall betwixt Jews and Gentiles. p.* 59. So this pure Fleſh, this offering is ſet over all, which never corrupted, which muſt be your *Meat* if you *Live*, though there is more in all theſe things, which is *hard* to be uttered, and *cannot be uttered yet.*

from the like expreſſions which frequently occur. Mat. 20. 28. *The Son of Man came to give his Life a Ranſom for many.* Eph. 5. 2. *Chriſt hath given himſelf for us an Offering and a Sacrifice to God.* Heb. 9. 28. *He was once offered to bear the Sins of many.* Chap. 3. 14. *As the Children are partakers of Fleſh and Blood, he himſelf likewiſe took part of the ſame, that through Death he might deſtroy him that had the power of Death, the Devil.* And it being altogether thus ſpoken of his *viſible* Fleſh, it is ſure enough that this place ſpeaketh of the ſame *. For, ſhew another Text if you can that ſpeaketh thus of a ſpiritual Fleſh of his. But then the importance of the Phraſe being ſuch as you have heard, you muſt affirm that the *ſpiritual* Fleſh was *offered* and *Died* and ſo *obtained Redemption for* us. Which is altogether a ſtranger to the Scripture. Whether you will affirm this I cannot tell. But this we all ſee, that you Interpret

* *Tertullian* underſtands the Text of the viſible Fleſh: *De Carne* Chr. Chap. 13. *In Chriſto invenimus animam & carnem ſimplicibus & nudis vocabulis editas, id eſt, animam animam, & carnem carnem* ---- Quid anxia eſt anima mea uſque ad mortem? *Et*, Panis quem ego dedero pro ſalute mundi, caro mea eſt.--- *Si una caro, & una anima, illa triſtis uſque ad mortem, & illa Panis pro mundi ſalute, ſalvus eſt numerus duarum ſubſtantiarum, in ſuo genere diſtantium, excludens Carnea animæ unicam ſpeciem.*

the *Life* which is by Chriſt's Fleſh (*viz.* The ſpiritual, which you phanſie) of his *quickening* of our Souls by his *Life* and *Spirit* which *dwelleth* in us. Which is quite another thing than to *give it for the Life of the World*, that importing *Dying* as a *ſacrifice*, and *atoning* for Sin. (3) The Fleſh and Blood here are *two diſtinct* things, *verſ.* 53. Whereas the ſpiritual ſubſtance which you imagine can have but *one* part. And moreover the Fleſh, foraſmuch as the *giving* of it (as hath been proved) ſignifies Chriſt's *Death*, muſt needs be that which was *Broken*; and the Blood, that which was *ſhed*. And accordingly the Bread and Wine, which our Lord Ordeined in remembrance of his ſame Death, are ſymbols of this ſame Fleſh and Blood, and of no other. 1 Cor. 11. Mat. 26. *This is my Body which is Broken for you: This is my Blood which is ſhed for you.* But ſpiritual Fleſh cannot be broken, nor ſpiritual Blood ſhed; (and indeed there are not theſe two diſtinct parts in a ſpiritual ſubſtance:) nor are the Bread and Wine in the Lord's Supper ſymbols of ſuch: and therefore we muſt conclude that ſuch are not here meant.

'*Im. Revel. p.* 55. Scripture is frequent in 'its teſtimonies concerning the *appearance* of 'Jeſus Chriſt *in* his Saints.—— Can any 'thing which is without Man *ſpeak* ſo immediatly

'diatly to the *Soul*, as Chriſt who made it,
'and is in it, and *comes in* for that end, to *re-*
'*veal* himſelf and his Father therein, and *ſo*
'to *fulfil that Prayer* of his, Joh. 17. 24. *Fa-*
'*ther, I will that they whom thou haſt given me*
'*be with me where I am, that they may behold*
'*my Glory which thou haſt given me.*'] But this Text ſpeaks not of the Saints being with Chriſt, and beholding his Glory whilſt they are *upon Earth* by his operation in their *Hearts*, but of their *real* preſence with him in *Heaven after this Life*, and *then*, and as *ſo preſent* beholding his Glory. For as he *departed* out of this *World* to be in the place where he is, and to *receive* the *Glory there* which he hath: (verſ. 1. *The hour is come: Glorifie thy Son.* Verſ. 5. *Glorifie thou me with thine own ſelf.* Ver. 11. *I am no more in the World, I come to thee.* Chap. 7. 39. *Jeſus was not* [yet] *Glorified.* Chap. 20. 17. *I am not yet aſcended to my Father.* Eph. 1. 20. *God raiſed him from the Dead, and ſet him at his own right hand in the Heavenly places.* 1 Tim. 3. 16. *Received up into Glory.* vide *Joh.* 6. 62.) So muſt we likewiſe depart hence, that we may be in the ſame place with him, and behold, as there preſent, his Glory. For thus it is ſaid, 2 Cor. 5. 6. *Whilſt we are at home in the Body, we are abſent from the Lord,* Phil. 1. 23. *I have a deſire to de-*

part and be with Christ. 1 Joh. 4. 2. *When he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* And plain enough is it that our Saviour ſpeaks not of our Beholding his Glory, whilſt we are *abſent* from him, but when we are in the *ſame place* with him: *I will that they be with me where I am, that they may behold my Glory.* And that really and perſonally there, by a proper local removal hence, as himſelf went thither. For thus ſays he, verſ. 11. *I am no more in the World, I come to thee.* Whereas then he prays, that they that are his may be with him, it is manifeſt, he means that they might come to the Father as he did, be removed from Earth into Heaven, for the ſame ſays he of thoſe that lay down their Lives for him. Which muſt therefore needs mean their being with him in the other World, ſo as to be glorified and receive eternal Life. Chap. 12. 25. 26. *He that hateth his Life in this World, ſhall keep it unto Life eternal. If any man ſerve me, let him follow me, and where I am there ſhall alſo my Servant be.* So ſays he to the Jews, Chap. 7. 33. 34. *Yet a little while I am with you, and then I go unto him that ſent me. Ye ſhall ſeek me, and ſhall not find me: and where I am, thither ye cannot come.* i. e. Ye cannot come unto God in Heaven, and dwell there with him and me: or,

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ye cannot be ſaved. For thus ſays he again to them, Chap. 8.21. *Ye ſhall Die in your Sins: Whither I go ye cannot come.* So that you may as well ſay, that the Saints on Earth ſee the Kingdom of Heaven, *i. e.* are entred into it, and are poſſeſſed of eternal Life, which yet we are told they receive in the World to come, *Chap.* 33. 5. 15. 16. *Luk.* 18. 30. as that they are where Chriſt is, beholding his Glory, whilſt they remain likewiſe upon Earth. For hear further what he ſays, which will again ſhew you his mind. Chap. 14. 2. 3. *In my Father's houſe are many Manſions. I go to prepare a place for you. I will come again and receive you unto my ſelf, that where I am, there you may be alſo.* Which is to be taken up into Heaven really at Chriſt's coming to judge the World, when the Dead ſhall riſe. According as his Apoſtle ſpeaks, 1 Theſ. 4. *The Lord ſhall deſcend from Heaven: and the Dead in Chriſt ſhall riſe firſt: then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air: and ſo ſhall we ever be with the Lord.* You might alſo have obſerved a difference betwixt Chriſt's being with us in our hearts, and our being with him in Heaven. Which is as much as betwixt the Sun's being with us here below, which is by its Beams and influences, and our being with it above,

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which cannot be without our local aſcent.

I again deſire the *Reader* to remember that theſe Men pretend to be Prophets, and to Write by Inſpiration, and not to interpret, nor ſo much as make uſe of Scripture but as the Holy Ghoſt leadeth; and to judge all along as he readeth, whether they have ſo done, as knowing that that Spirit is not the Author of any falſity or folly: and to remember withal that my preſent buſineſs is only concerning the *Interpretations* of Scripture: which may be monſtrouſly falſe and ridiculous, though no error in Doctrine ſhould be aſſerted. As if I ſhould ſay, Mat. 1. 1. *The Book of the Generation of Jeſus Chriſt, the Son of* David: The Book is the Soul of Man, in which is written good or evil, according to which every one ſhall be judged. Here Jeſus Chriſt is to be formed, in the heart: *I Travel in Birth again till Chriſt be formed in you.* And he is truely the Son of *David*, ſits upon the Throne; whoſe Kingdom is here, within, comes not with obſervation, and hath no end. And where he is thus begotten and formed, and thus ruleth, there he is Jeſus, which is by interpretation a Saviour. Who (I ſay) can condemn this Doctrine? But who reading what follows the words which I have thus deſcanted upon; viz. *The Son of* Abraham; Abraham *begat* Iſaac: *The Birth of*

Jeſus

Jeſus was on this wiſe: when as his Mother Mary *was eſpouſed to* Joſeph, *&c.* Would not count me an idle Fellow, and conclude that I have groſſely erred, and was in no wiſe aſſiſted by the Holy Ghoſt to Interpret thus? Or ſhould I ſay: *The Son of Man ſhall come in the Glory of the Father, and ſhall ſit upon the Throne of his Glory, and before him all Nations ſhall be gathered, and he ſhall ſeparate the Sheep from the Goats:* Now he is upon his Throne judging the World; in his glory hath he appeared, manifeſting himſelf in great power to his Saints; and the Sheep have heard his voice and follow him, follow the Lamb that ſitteth upon the Throne whereſoever he goeth; the Righteous and Pure and Harmleſs are ſeparated from the Goats, the Unclean and Carnal. Who, I pray you, could condemn me for error? But I believe ſome that mind the Text, *Mat.* 25. would think I had a little Madneſs, a pure Fanatick Brain, and was temerarious and ignorant; they ſeeing it accompanied with theſe expreſſions, *Then ſhall the King ſay to them on his Right Hand, come ye Bleſſed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World. And to them on his Left Hand, Depart ye Curſed into everlaſting Fire prepared for the Devil and his Angels.*

'*Im. Revel. p.* 77. And the other Apoſtles 'pointed at the ſame principle in the heart. '*James* ſaith, Chap. 5. 9. *Grudge not againſt 'one another, Brethren, leſt ye be condemned. 'Behold the Judge ſtandeth before the Door.* 'Chriſt ſtandeth by at the Door. If ye 'grudge, he will hearken the leaſt motion of 'that nature, and condemn it by his light 'which ſhineth in your Conſciences.] But (1) How read you before? verſ. 1. &c. *Go to now ye Rich Men, Weep and Houl for your Miſeries which ſhall come upon you.—— Your Riches are Corrupted.—— The Hire of the Labourers which have Reaped down your Fields, which of you is kept back by Fraud, Crieth: and the Cries are entred into the Ears of the Lord of Sabaoth.—— Ye have Killed the Juſt.—— Be Patient therefore Bretheren unto the coming of the Lord.—— Stabliſh your Hearts: for the coming of the Lord draweth nigh.* What is more plain than as theſe Sins were committed, the coming of the Lord, meaneth to execute Judgment for the ſame? As is expreſſed, *Weep for your Miſeries which ſhall come upon you.* And is ſignified again by thoſe other Words, *The Cries have entred into the Ears of the Lord of Sabaoth.* Which is to ſay, he hath heard, and he will avenge. Next follow the Words in debate: *Grudge not Brethren one againſt another, leſt*

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ye be Condemned. Behold, the Judge ſtandeth before the Door. Which is the ſame as *the coming of the Lord draweth nigh.* And that the whole context hath ſhewed us to be, to Puniſh for Sin. So that, *Leſt you be Condemned,* muſt mean, Leſt you alſo be puniſhed with theſe evil doers. Which is quite another thing, than to be Condemned by the Light in the Conſcience. (2) And indeed, who can believe but that the Apoſtle deterrs them from Sin by a greater Argument than the Condemnation of the Light within them, the Condemnation of their own Hearts, the reproof of their Conſcience? As if he only ſaid, Grudge not one againſt another, leſt you be reproved by the Light of Chriſt in you. Behold, the Judge ſtandeth before the Door, and he will ſo reprove you. Eſpecially when he ſpeaks of the coming of the Lord againſt Sinners after another manner than by conviction of their Conſciences, of a moſt dreadful time of Vengeance, and that a peculiar time, ſuch an one as is not always; whereas Chriſt's reproving by his Light within, is common to all times. Leſt you ſhould think, becauſe it is ſaid, *Leſt ye be Condemned*, conviction of mind muſt therefore be meant, and not any external Puniſhment, I obſerve to you that external puniſhment is frequently meant by the ſame Word.

Word. As you find 1 *Cor.* 11. 32. 2 *Pet.* 3. 6. *Mar.* 16. 16. And of Chriſt's ſpeedy coming to Judge, or his being ready to execute puniſhment upon the Wicked (which is the importance of *The Judge ſtandeth before the Door*;) as alſo to deliver, comfort, and reward the Righteous, you read in many places of Scripture. As Rev. 22. 12. *I come quickly, and my reward is with me, to give every man according as his work ſhall be.* Heb. 9. 36. 37. *Ye have need of Patience, that after you have done the will of God, ye might receive the promiſe. For yet a little while, and he that cometh ſhall come, and will not tarry.* Luk. 21. 26. *Watch and Pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Men.* Verſ. 20. *When ye ſhall ſee* Jeruſalem *compaſſed with Armies, then know that the Deſolation thereof is nigh.* Verſ. 25, &c. *Upon the Earth ſhall be diſtreſs of Nations with perplexity; Mens Hearts failing them for fear, and for looking after thoſe things which are coming on the Earth: for the powers of Heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming in a Cloud in Power and in great Glory. And when theſe things begin to come to paſs, then lift up your Heads; for your Redemption draweth nigh.*

I.

'*I. Parots Wren.* p. 5. Chriſt ſhall come 'the *ſecond time without Sin unto Salvation.* 'Thus unto you he is come: in whom his 'coming is compleatly perfected. *Forſter's* '*Guide.* p. 39. His ſecond appearance is in 'Spirit, which no Fleſhly Eye can behold and 'Live: and Bleſſed are all they who wait 'for his *ſecond coming*, to wit, *without Sin,* '*unto Salvation.* For his ſecond coming is to 'put an end to Sin. P. 50. *Ye Men of* Gali-'lee *why ſtand ye here gazing? The ſame Jeſus* '*which hath been taken up from you into Hea-*'*ven, ſhall in like manner come again:* to wit, 'in a Cloud; for ſo he went up. This is a 'myſtery to the Wiſe of this World, that the 'Light of the World, and Life of Men ſhould 'come in a Cloud. But ſo it is: to the 'Children of Light, it is revealed by the Spi-'rit: They can tell you that as Chriſt's firſt 'appearance was in the Fleſh, and the Fleſhly 'Eye ſaw him; ſo his ſecond appearance is 'in Spirit, and no Fleſhly Eye can behold him, 'he being now a Spirit. W. *Nature of Chri-*'*ſtianity. P.* 29. Is his *appearing the ſecond* '*time without Sin unto Salvation* in this Life 'or hereafter? Thou ſayſt, after the Bodily 'Death you ſhall be raiſed out of the Grave, 'and made partakers of that Salvation. '*P.* 24. Thou putteſt Salvation at a great Di-'ſtance.] As for the Text, Heb. 9. 28.

Chriſt

Chriſt was once offered to bear the Sins of many: and unto them which look for him ſhall he appear the ſecond time without Sin unto Salvation. You falſely Interpret theſe latter words of Chriſt's appearing in the Heart to deſtroy Sin and free from its power. For (1) Whereas to appear *without Sin* is, as the oppoſite doth ſhew, *without being offered to bear Sin*, or (as it is verſ. 26.) *without putting away Sin by the Sacrifice of himſelf*; can any one imagine that the Apoſtle would go about to inform us of that which could not be, and which none could ever Imagine? *viz.* that Chriſt ſhall not Die again, and make atonement by way of Sacrifice for Sin, in his appearance in our Hearts? And that this is the meaning of χωρὶς ἁμαρτίας, *without Sin*, as you have ſeen the oppoſite doth manifeſt, ſo you may the rather be convinced, when you have obſerved that *Sin* doth ſometimes in Scripture ſignifie the *offering for Sin*, and that as applied to Chriſt in his firſt appearance. Chap. 10. 6. *In burnt offering,* καὶ περὶ ἁμαρτίας, *and for Sin,* [*i. e.* in Sacrifice for Sin] *thou haſt had no Pleaſure.* So verſ. 8. And Rom. 8. 3. *What the Law could not do in that it was weak through the Fleſh, God ſending his Son in the likeneſs of Sinful Fleſh,* καὶ περὶ ἁμαρτίας, *and for Sin,* [*i. e.* a Sacrifice for Sin. Or if you read, *and for Sin Condemned,* it is the ſame:

ſame: *i. e.* by a ſacrifice for Sin condemned:] *Condemned Sin in the Fleſh: that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.* 2 Cor. 5. 21. *He made him Sin* [ἁμαρτίαν,] *for us, that we might be made the Righteouſneſs of God in him.* Iſa. 53. 10. *When thou ſhalt make his Soul Sin* [אשם: *i. e.* an Offering for Sin] *he ſhall ſee his ſeed.* And thus the *Greek* Word ἁμαρτία is anſwerable to the *Hebrew* חטאה, which as it ſignifies Sin, ſo is uſed in the Old Teſtament for the ſacrifice and offering for Sin. *Lev.* 4. 25. 29. *Pſal.* 40. 7. *Ezek.* 44. 27. 29. and 45. 19. Our Text then lieth plainly thus: Chriſt came into the World to Die for Sin: and whereas he is gone out of the World (*verſ.* 24.) he ſhall come again into it, but not to Die, but to give that Salvation which by his Death he Purchaſed for us: He who was made Sin for us, ſhall appear the ſecond time without being made Sin: He was once offered here, he ſhall appear again here, but ſhall not then be offered again. (2) The Apoſtle had ſaid juſt before, that Chriſt *entred* into *Heaven*, the true Holy of Holies, *verſ.* 24. He ſpeaking then of a ſecond appearance muſt needs mean his *Coming out of this place*, and that after the ſame manner that he went in, *viz.* by local motion: he Aſcended, and he

ſhall ſo Deſcend: Juſt as the High-Prieſt entred into the Holy of Holies of the earthly Tabernacle, and came out again: only with this difference, that whereas the High-prieſt entred into that Earthly Holieſt, and came out of it, once every year, ſo often ſacrificing and making atonement for Sin; Chriſt entred into Heaven and cometh out thence but once, and that in the end of the World, and not then to offer another Sacrifice and make a new atonement: (for that he did ſufficiently one for all, *viz.* at his entrance there:) but to judge the World, and to give Salvation to them that diligently wait for him. Thus the Apoſtle here writes. Verſ 12. *By his own Blood he entred in once into the Holy Place, having obtained eternal Redemption for us.* Verſ. 24. &c, *He is entred into Heaven it ſelf, now to appear in the preſence of God for us: nor yet that he ſhould offer himſelf often, as the High-prieſt entreth into the Holy Place every year with Blood of others. But he was once offered to bear the Sins of many, and to them that look for him he ſhall appear the ſecond time without Sin unto Salvation.* Chap. 10. 11. 12. 13. *Every Prieſt ſtandeth daily Miniſtring and Offering oftentimes the ſame Sacrifices, which can never take away Sins. But this Man after he had offered one Sacrifice for Sins, for ever ſate down at the Right hand of God:*

God: from henceforth expecting till his Enemies be made his Foot-ſtool. And when his Enemies are made his Foot-ſtool, then ſhall he appear here again, and ſhall deſtroy the laſt Enemy, which is Death, and then ſhall he deliver up the Kingdom to God even the Father, 1 *Cor.* 15. Hereby you may ſee how far you have erred from the Apoſtles mind, whilſt you underſtand the ſecond appearance of Chriſt, which he thus ſpeaketh of here, of his appearance in our hearts. (3) The *Similitude* ſheweth the ſecond appearance of Chriſt here ſpoken of to be at the laſt day. *As it is appointed unto Men once to Die, but after this the Judgment: ſo Chriſt was once offered to bear the Sins of many, and ſhall appear the ſecond time without Sin to them that look for him unto Salvation.* Which is to ſay, as Men Die, and appear here again to be judged, but no more here until then: ſo Chriſt Died, and ſhall appear here again at that day, and not till then: (for Heaven muſt receive him until the times of reſtitution of all things, *Act.* 3. 21. *Joh.* 14. 3.) but then more Glorioufly, without Death, ſuffering, or any meanes, in the Glory of his Father, to be Glorified in his Saints, and admired of all Believers, and to give them Reſt and Glory, 2 *Theſ.* 1. 7. *Col.* 3. 4. (4) The appearance is *unto Salvation* unto them that *Look* for him.

And therefore it is his coming from Heaven at the laſt day. For until then do we all look for him, even the very beſt, in whom he is already come as to the deſtruction of Sin in their Hearts; and the manifeſtation of himſelf there; and then is the Salvation given which he obtained for us by the Sacrifice of himſelf, and we had a right unto upon the account of our Faith, Regeneration, and Obedience. 2 Tim. 4. 8. *I have finiſhed my Courſe, I have Fought a good Fight, I have kept the Faith. Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge will give me at that day: and not to me only, but unto all them alſo which love his appearance.* 1 Theſ. 1. 9, 10. *Ye turned from Idols to ſerve the Living God, and to wait for his Son from Heaven.* Ph. 3. 20. *From Heaven we look for the Saviour the Lord Jeſus Chriſt, who ſhall change our Vile Body, that it may be Faſhioned like unto his Glorious Body* 1 Pet. 5. 4. *When the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory which fadeth not away.* And becauſe you ſay we put Salvation at a great Diſtance, becauſe we expect it at the laſt day; obſerve yet further theſe Texts: 2 Cor. 5. 10. *We muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his Body.* Mat. 25. 31, 32, 34, 41, 46. *When*

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the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then ſhall he Sit upon the Throne of his Glory. And before him ſhall be gathered all Nations. Then ſhall the King ſay unto them on his Right hand, Come ye Bleſſed of my Father, inherit the Kingdom, &c. *Then ſhall he ſay alſo unto them on his Left hand, Depart ye Curſed into Everlaſting Fire,* &c. *Theſe ſhall go into Everlaſting Puniſhment: but the Righteous into Life Eternal.* Luk. 14. 14. *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.* Act. 3. 19. *Repent and be Converted, that your Sins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord; and he ſhall ſhew Jeſus Chriſt, which before was Preached* unto you: *whom Heaven muſt receive until the times of Reſtitution of all things,* &c.

As for the other Text, Act. 1. 11. *This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven.* He went up (ſay you) in a Cloud, and ſhall come in a Cloud, no Fleſhly eye ſhall behold him, for that he is now a Spirit. And you call it a myſtery to the Wiſe of this World: underſtanding likewiſe the coming of Chriſt here ſpoken of to be his inviſible coming in the Heart. Whereas it is in a viſible manner, in a Body, locally deſcending from Heaven, in the real

Clouds, accompanied with Angels. For thus he aſcended: He was taken up, removed from Earth, a Cloud received him, his Diſciples ſaw this, and two Angels then appeared, *verſ.* 9, 10. *Luk.* 24. 51. And juſt ſo ſhall he come again ſays the Text: ὃν τρόπον ἐθεάσασθε; after the ſame manner without a metaphor. And exactly ſo do we read of his coming at the laſt day. The Man Chriſt ſhall Judge, *Act.* 17. 31. He hath now a Glorious Body, according to which he will faſhion our Vile Bodies, *Ph.* 3. 21. Whom Heaven muſt Receive, until the times of reſtitution of all things, *Act.* 3. 21. But he ſhall Deſcend from Heaven with all the Holy Angels, and ſit upon a Throne, and before him ſhall all Nations be gathered, and the Righteous then Living ſhall be caught up in the Clouds together with them that riſe from the Dead to meet him in the Air, *Mat.* 25. 1 *Theſ.* 4. Now when as Chriſt locally and viſibly aſcended, and the Angels ſaid he ſhall come again after this manner; you are to judge, *Reader*, whether this coming be not his Local deſcent from Heaven, and viſible appearance at the laſt day: or whether, as the *Quaker* ſays, it be his coming in the Heart, which is neither local nor viſible.

Immed. Revelat. p. 77. 'Till that time that 'the *Day-ſtar ariſe in their Hearts*, *Peter* di-

'recteth

'recteth them unto a *light that ſhineth in a* 'dark place, *which is Jeſus Chriſt in his firſt* 'appearance; *a ſeed of light ſown, but not come* 'forth to the perfect day. And this he calls the 'moſt firm word of Prophecy, whereunto they do 'well to take heed for the time. *Duesbery's* 'Diſcovery. p. 33. Oh thou inflamed Soul 'under the power of *Babylon*, mind the *Light* 'in thee, which is the *ſure word of Prophecy*, 'whereunto, &c.] That the word of Prophecy in 2 *Pet.* 1. 19. Is not Chriſt in the Heart, in his firſt appearance there, the light within, not come forth to the perfect day: will appear if you conſider how the words lie (which I believe you ſeldom do:) And that is thus: verſ. 16. &c. *We have not followed cunningly deviſed Fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt; but were eye-witneſſes of his Majeſty in the Holy mount. We have alſo a more ſure word of Propheſie* [προφητικὸν λόγον, a prophetick Word.] *whereunto you do well that ye take heed. Knowing this firſt, that no Prophecy of Scripture is of any private interpretation. For the Prophecy came not in old time by the will of Man: but Holy Men of God ſpake as they were moved by the Holy Ghoſt.* [*all Scripture is given by Inſpiration,* 2 Tim. 3. 16.] *But there were falſe Prophets alſo among the People, even as there ſhall be falſe*

Teachers among you. So that the *Prophetick word* is that which came peculiarly to *Prophets*: (whether St. *Peter* mean that which God had revealed to themſelves the Apoſtles and other Prophets of Chriſt, or that which he had revealed to the old Prophets and they had publiſhed, or whether both:) which they ſpake and wrot for the uſe of others, and as thus publiſhed; that which others, that had it not in themſelves, were to take heed unto, and they that did ſo, did well; that which was to be Interpreted, and which every one was to have a care how he Interpreted; an inſpired Word, inſpired Scripture, Prophecy, Prophecy of Scripture. All this the Words ſhew. And therefore the prophetick word is not (as you ſay) Chriſt in the Heart in his firſt appearance, a ſeed of Light there ſown, but not come forth to the perfect day. For have all a prophetick word, that have Chriſt and the Light within? Are all ſuch Prophets? Are they moved by the holy Ghoſt to give forth Prophecy, like thoſe Holy Men that gave forth the Scriptures? Is their Light within to be interpreted by themſelves and others; or is their word to be interpreted, like as the Scripture and prophetick word is? Further you make the Apoſtle ſay thus: You do well to take heed to the ſeed of *Light in you*, not yet come to the *perfect*

ſect day, which is a more ſure word; knowing that no Prophecy of *Scripture* is of any private interpretation. The congruity of which you are to ſhew. But further St. *Peter* having immediatly before ſpoken of the power and coming [the powerful coming, or coming in power] of the Lord Jeſus Chriſt (as you have ſeen) and how that they the Apoſtles had not followed deviſed Fables, when they made known to the Chriſtians this coming, but were Eye-witneſſes of his Majeſty when they were with him in the Holy Mount, and upon this ſaying, *And we have a more ſure word of Prophecy, whereunto you do well that you take heed*; this word may mean more diſtinctly that which concerned this coming, which both the Prophets of old had ſpoken of, and the Apoſtles themſelves alſo. For ſpeaking again *Chap.* 3. of this coming of the Lord, and giving them warning of Scoffers which ſhould ariſe, ſaying, *where is the promiſe of his coming*, he deſires them to be *mindful of the words which were ſpoken before by the Holy Prophets, and of the Commandment of themſelves the Apoſtles.* As then that Scripture of *Joel*, *The day of the Lord cometh, a day of Darkneſs*, &c. And that word of *Malachy*, *Behold, the day cometh that ſhall burn as an Oven*, &c. And thoſe words which the *Apoſtles* ſo often ſpake and wrot,

The

The Lord cometh: The coming of the Lord draweth nigh: He cometh with Clouds, and every Eye ſhall ſee him, and they which pierced him: The day of the Lord will come as a Thief in the Night: And that Prophecy of *Enoch, The Lord cometh with ten thouſands of his Saints to execute Judgment upon all:* As this, I ſay, is not Chriſt in the Heart, or the Light within; ſo neither in the prophetick word, it being the ſame with this, a Prophecy namely of Chriſt's coming.

G. K. *Looking Glaſs. p.* 28. 'The Heathen 'once had the Spirit. This is our Faith, who ſay, 'the true light which is the Spirit, doth en-'lighten every man ſufficiently unto Salvati-'on: and that *a manifeſtation of the Spirit is* '*given to every man to profit withal Bar-*'*cly Theſes Theolog. p.* 9. Some in thoſe parts 'of the Word, where the knowledg of the 'Hiſtory of the Goſpel is wanting, may be 'made partakers of the divine Myſtery, if 'they reſiſt not that grace, *a manifeſtation* '*whereof is given to every man to profit withal*: 1 Cor. 12. 7.] The Apoſtle doth not ſay it is *given* to every man, but to every man to *profit withal.* Which doth not ſignifie that every man hath it, any more than when I ſay, Tongues and Miracles, Riches and Dominion are given to every man to profit withal, doth ſignifie that every man hath

Tongues and Miracles, Riches and Dominion; (which we know is not true, there being many that have none of them:) but that what gift ſo ever of the Spirit any man hath, it is for good, ſo deſigned by God which gives it, and ſo ought to be uſed. Nor doth he ſpeak of *Heathens*, but of *Chriſtians* only. As appears by what next follows: *For to one is given by the Spirit the word of Wiſdom; to another the word of Knowledg; to another Faith; to another Gifts of Healing*, &c. For to whom were theſe gifts given but to the Chriſtians? And *verſ.* 28 (where the ſame is ſpoken again) *God hath ſet ſome in the Church: firſt Apoſtles, ſecondly Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing*, &c. And you might have obſerved that the *manifeſtation* of the Spirit meaneth not the *common* light and grace in every one (as you interpret) but ſome *eminent Gift*, whereby the Spirit manifeſtly appeareth, and for which the Man is known to be πνευματικὸς, Spiritual. As appears from the whole diſcourſe, and particularly from verſ. 1. *Now concerning the Spiritual*: (whether that mean *Men* or *Gifts*. as again it is ſaid Chap. 14. 1. *Deſire Spiritual Gifts*. Verſ. 37. *If any man think himſelf to be a Prophet or Spiritual.*) And from the enumeration of the particulars, which follow as inſtances hereof: *The word of Wiſdom.*

Wiſdom, the word of knowledg, Faith, Gifts of Healing, working of Miracles, &c. It can only be doubted of *Faith*, and the word of *Wiſdom*, and the word of *Knowledg*. But that theſe are extraordinary, as the whole diſcourſe ſhews, and the company they are joyned with; ſo we may alſo learn from *Chap.* 13. 2. where Faith is ſuch as works *Miracles*, and the Wiſdom and Knowledg are of *Myſteries*: and in that our Text aſſerts they are *varioufly* diſtributed, to one this, to another that, whereas the ordinary Faith, Wiſdom, and Knowledg, *every* true Chriſtian hath. You then in ſaying every man hath the manifeſtation of the Spirit, affirm every man hath ſome or other extraordinary Gift, and is πνευματικὸς, the Spiritual. Which is ſo far from being true of *Heathens*, that it is not true of *Chriſtians*; there being many, and good Chriſtians too, which are not the Spiritual, endued with ſome eminent Gift, either this knowledg of Myſteries, or Faith to remove Mountains (or to do ſomewhat the like) or Tongues, or Healing: it being enough to make a good Chriſtian that he hath *Charity*, which is the fulfilling of the Law. As ſpeaks the Apoſtle in the cloſe of this diſcourſe: Verſ. 31. *Covet earneſtly the beſt Gifts: yet ſhew I you a more excellent way.* And that is *Charity*, as we ſee *Chap* 13. And this ſhews

that

that he ſpake before (when he diſcourſed of the *manifeſtation* of the Spirit) of Gifts, and eminent ones too, and not of Graces or Vertues, and thoſe that are alſo the moſt common, as you make him ſpeak. For according to you, the *manifeſtation* of the *Spirit*, doth ſignifie as to *ſome* men, Heathens namely and the darkeſt and wickedeſt, the *leaſt* meaſure of light and the *ſmalleſt* ſpiritual operation and motion in the Heart, you underſtanding that it is given to *every* man. And this ſo ill agreeing with the Apoſtles diſcourſe, it was neceſſary that you ſhould take away the *emphaſis*, as you have done, ſaying *a* manifeſtation of the Spirit is given to every Man. But what reaſon and authority you have for ſo doing I know not, the *Greek* having its *Article*, which commonly enough is emphatical, *ἡ φανέρωσις*; but eſpecially there being the greateſt emphaſis in the thing it ſelf, the *manifeſtation* of the *Spirit*, the Apoſtle expreſſing it by many eminent Gifts, ſuch as Tongues, Miracles, *&c.* and not ſaying one ordinary thing of it, ſuch namely as is the light in every man, Heathens as well as Chriſtians.

G. K. *Help.* p. 2. ‘*Eating and drinking* ‘*Damnation* ſpoken, of 1 Cor. 11. is where this ‘diſcerning of the Lord's Body is not rightly ‘made, the *Dead* and *Crucified Body* from the

'the *Living* Body, the *living Soul* as it is firſt 'from the *quickning Spirit* which follows af-'ter.] Surely men may ſay any thing when they aſſume the liberty of proving nothing. The Text is this; *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.* Not diſcerning it; in what I demand? In eating and drinking you muſt ſay, if you will ſpeak according to the Apoſtle. I demand further; in eating and drinking what? This Bread and Wine you muſt anſwer, which the Lord ordeined in remembrance of his Death, if you will again ſpeak as the Apoſtle doth. Friend, Doſt thou eat and drink this? I neither do, nor will, muſt thou reply according to thy opinion and practice. I tell thee then, that thou diſcerneſt not the Lord's Body according to the mind of the Apoſtle in this place. And it is no wonder that thou haſt invented a ſtrange interpretation hereof, ſo long as thou wilt have nothing to do with the Inſtitution, *Do this in remembrance of me.* But ſince the Apoſtle ſpeaks of the Lord's *Supper*, ſhew that he means here that *another* body is to be diſcerned than that which is to be remembred as *Crucified*, whereof the Bread and Wine are Symbols. Shew a ſyllable here that intimates a *ſpiritual* body. I will ſhew thee (and I wiſh thou would'ſt learn thy duty) what it

is

is according to the Apoſtles mind to diſcern the Lords Body: viz. to come to the *Supper* of the Lord, not as to a common Feaſt, but with heavenly affection, and all due preparation of Soul, minding his Death, the death of ſo great an one as the Son of God, the Lord of Glory, and not of an ordinary man; and that ignominious and painful, the death of the Croſs; his Love herein, and the Love of his Father, and our ineſtimable benefit, eternal Redemption; ſo as to be ſuitably wrought upon by all. Thus much you might have learned from the Apoſtle, if you had obſerved his words, who tells us, that as for eating and drinking (that is, after the common manner) we have *houſes* to do that in; but this bread is Chriſt's Body broken for us, and this Cup is the New Teſtament in his Blood; and we are to examin our ſelves, and to receive theſe in remembrance of him, ſhewing forth his Death herein. And I pray you what is here unworthy of a Chriſtian, and unfit for you to do? what that is meau and elementary, and not divine enough for the beſt? But as for your diſcerning of the Lord's Body, his dead Body from his living Body, the living Soul from the quickning Spirit, as you intend it not of his *Supper*, ſo hath it nothing to do with the *Text*.

J. N.

J. N. *Love to the Loſt*, p. 54. &c. 'This was 'Inſtituted by Chriſt as they ſate at Meat 'and did eat: and *ſo often as they did eat and 'drink thereof, they were to do it in remembrance 'of him, ſhewing his Death till he came.* And 'this was that the Apoſtles received of the 'Lord, and was practiſed in the purity of 'the Church, which breaking Bread from 'houſe to houſe, did eat their meat with 'gladneſs, and ſingleneſs of heart: And this 'was to be done at all ſeaſons when they 'eat and drank: in their eating and drink-'ing they were to do it to the Lord, and 'herein to have communion with his Body 'and Blood. Yea, when they were to have 'communion with the Gentiles, they were 'to partake of the Table of the Lord, 1 *Cor.* '10.—Many, exceſs having overtaken them 'for want of eating always in his fear, and 'in remembrance of his coming, have put 'his coming afar off into another world, and 'are become reprobate in the Faith as to his 'appearance: and to avoid this it was, that 'the Lord Jeſus commanded his Diſciples '*in eating and drinking to ſhew forth his death 'till he came.*——It muſt needs be that they 'return into the pleaſures of the fleſh, that 'diſcern not his Body in their eatings, who 'is the Body of all creatures.—And this is 'known from the Lord in the Eternal to be

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'the true end of the Supper of the Lord, in-
'ſtituted and appointed, that *in remembrance*
'*of his death* they might be kept from all
'*exceſs.*] It is eaſie to ſay, This is from the Lord, but nothing is more dreadful than to lay Errour upon the Holy Ghoſt, notwithſtanding the people out of reverence to that holy one, believe it, and reverence the Aſſertor. Shew a ſyllable that intimates that our Lord inſtituted his Supper for a remembrance of his Death in our *ordinary* daily eating and drinking: or that the reaſon he took Bread and Wine when he did eat the Paſſeover with his Diſciples, and ſaid, *Take, eat; this is my Body: Drink ye all of it; for this is my Blood: This do in remembrance of me:* was to ſhew us that whenever we take our *common* meals, we ſhould feed our ſelves in his fear, as the remembrance of his Death requires. Nothing is more clear than that he meaneth a *peculiar* eating and drinking. For ſays he, *This is my Body, This is my Blood.* Is all Bread and Wine his Body and Blood, or do they ſo ſignify? Nay, though there be on our Tables neither of theſe creatures, but only Butter, and Cheeſe, and Eggs, Beer, and Water, and Milk? Again, the Apoſtle doth not ſay, as oft as ye eat and drink, but as oft as ye eat *this* Bread, and drink *this* Cup, you ſhew the Lord's death, 1 *Cor.* 11. mani-

feſtly diſtinguiſhing *this* Bread and Wine from Cabbage and Ale, and whatſoever elſe is our common food. And again, 1 *Cor.* 10. *The Cup of Bleſſing which we bleſs, is it not the communion of the Blood of Chriſt?* Is every Cup this? And chap. 11. *Let a man examine himſelf* [δοκιμαζέτω, fit] *and ſo let him eat of this Bread, and drink of this Cup.* I pray you muſt we examine and fit our ſelves whenever we eat, and unleſs we do ſo, forbear all food? Chriſt then hath ordeined that all the wicked, who are always unfit, muſt be famiſhed; or elſe you muſt ſay they ſin when ever they eat, and to ſave their lives may indeed eat though they do ſin. But further, could you not ſee that this was done in the *Church*, when many of the Chriſtians came together into one place for this very end, and not in their *own* houſes, not by every one *apart* in every eating? Could you not ſee it is called the *Lord's* Supper, with expreſs diſtinction from their *own?* It is written plain enough, verſ. 20. 21. 22. *When ye come together into one place; this is not to eat the Lord's Supper, for in eating every one taketh before other his own Supper. What, have ye not houſes to eat and drink in?* So far are you from the Truth, when you ſay, the Chriſtians did partake of the Lord's Table when they eat with the very Heathens and whenſoever elſe.

Ibid.

Ibid. p. 58. 'Chriſt charged his Diſciples to 'wait for his coming at *Jeruſalem*, the pro-'miſe of the Father, of which he had told them 'before his Death, which they were to ſhew 'ſo often as they brake bread *till he came*: '(1 *Cor.* 11. 26.) and after he was come to 'the Apoſtles, they continued it for their ſakes 'who were weak in the Faith, to whom he 'was not appeared. *R. Barclay Catechiſm*, p. '98. This was to continue till Chriſt came. Which coming is inward.] (1) The Commandment of our Saviour, *Do this in remembrance of me*, according to you belonged only to the Apoſtles, and thoſe that were Diſciples before his Death, and was obligatory but till the deſcent of the Holy Ghoſt, that is, but fifty days after his Reſurrection; and that after this time it was arbitrary, and they might obſerve it or forbear. But this is falſe, for St. *Paul* tells the *Corinthians*, that he had received this of the Lord, and accordingly delivered the ſame unto them, 2 *Cor.* 11. 23. So that that which was commanded the Apoſtles before Chriſt's death, was given in charge again to St. *Paul*, and that after Chriſt's coming to the Apoſtles in *Jeruſalem* at *Pentecoſt*: (for after this time was he called to the Miniſtry:) and moreover was delivered by him as a command to be obſerved by the Church. Nay, though Chriſt was come by the deſcent

of the Holy Ghoſt at *Pentecoſt*, yet ſtill ſays the Apoſtle, *As oft as ye eat this Bread, and drink this Cup, ye ſhew* [or, ſhew ye, καταγγελλετε] *the Lord's Death till he come*, 1 *Cor.* 11. 26, So that he means another coming, and until that be, he teaches us that this is to be done. (2) Not only in that firſt deſcent of the Holy Ghoſt, but alſo in all Divine operations in the heart by the ſame ſpirit was Chriſt come already when the Apoſtle wrot; for unleſs he was ſo come, working graciouſly upon the heart, the *Corinthians* were not to receive the Supper of the Lord, *v.* 27. 28. 29. Wherefore that *inward* coming cannot be meant by the Apoſtle, for as much as that which he ſpeaks of was not *as yet*, as is manifeſt by thoſe words, *Till he come.* (3) If the Apoſtles continued it (as you further ſay) for the ſakes of the weak, why do not you likewiſe continue it for the ſakes of the ſame? What, are there no weak ones among you? Is the Church of the *Quakers* better than the primitive? Or are you wiſer than the Apoſtles, judging that unfit, which they judged fit? But, dear Souls, in good earneſt, is the Lord's Supper below you, too mean and beggarly for your ſtrength and ſpirituality? What Chriſtian (how great and perfect ſoever he be, if as perfect as St. *Paul*) doth it not become to commemorate Chriſt, and ſhew forth his Death

Death as this Solemnity requires? Which is, to declare by this outward Rite to all the world his Faith in this Crucified Perſon, whom the *Jews* by reaſon of his vile death deſpiſed and rejected, 1 *Cor.* 1. 18. 23. and to profeſs himſelf his Servant, and to admire his love, and the Love of his Father, and to acknowledge that our eternal Redemption is by his Blood-ſhed, and for all to offer moſt ardent thanks, and the profoundeſt Praiſes and Adorations of his heart. This reaſon is perpetual, and equally concerns all. And further, was there ever any Church which diſcontinued the Supper of our Lord? Or was there never heretofore the glorious appearance (till which time your ſelves ſay it was to be obſerved) until now among you *Quakers?* I adde, you diſcern not the *wiſdom* of our Lord in this matter; in that he hath injoyned us to come, and yet forbids unleſs we prepare our ſelves. So that he provokes and even compels us to Devotion and Piety, and doth what may be, not only to excite and animate our coldneſs, but to continue us in our goodneſs, and to bring the more profane to a godly mind and life; *viz.* by the frequent repetitions of this grand and ſerious ſolemnity. (4) Chriſt's coming therefore, until which time his Supper is to continue, is that in the *end of the world*; which is ſo eminently ſpoken of every

where in the Goſpel, and all Chriſtians wait for. Of which you read again in this *Epiſtle*, c. 15. 23. *Chriſt the Firſt-fruits is riſen, afterwards they that are Chriſt's ſhall riſe, at his coming. Then cometh the end.*

G. K. *Help* p. 22. 'This is *Antichriſt* who 'denies Chriſt the Son came in the *revelation* 'of himſelf in the *heart*; for that coming of 'Chriſt in his *Bodily appearance* at *Jeruſalem* 'Antichriſt will not, does not deny: being 'he knows it will never harm his Kingdom 'ſo to confeſs him come, provided Chriſt's 'Kingdom be not ſet up in the heart. *Tomlinſon word of Reproof*, p. 5. The ſpirit of Antichriſt doth not confeſs Chriſt come (*i. e.* 'when he comes or appears) in *fleſh* or in his 'ſervants. *Parker's Diſcovery*, p. 20. *Every* 'Spirit that confeſſes Jeſus Chriſt is come in 'the fleſh, is of God; but the Pope and his 'Train, and the vileſt perſons have confeſſed 'Chriſt come in *his fleſh at Jeruſalem*, yet are 'not of God.— They who deny Chriſt come 'in *their* mortal fleſh to deſtroy ſin, are 'Antichriſts.] I am ſorry to hear ſuch words come out of the mouths of men pretending to Chriſtianity. I truſt it is out of ignorance and inconſideration you ſpeak, not malice. For will not Antichriſt deny Chriſt come in his Body, when he took that Fleſh, that through Death he might deſtroy him that had

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the power of Death, the Devil; and when through the offering of his Body we are all ſanctified? when by that Blood he entred into the holy place, having obteined Eternal Redemption for us; and when it is that which cleanſeth us from all our ſins? when in this body he roſe again, without which Reſurrection we had yet been in our ſins; and in the ſame aſcended, without which aſcenſion the Holy Ghoſt had not come? When without this Body the world had never had his Preaching, nor Miracles, nor Example, nor his Apoſtles, nor any of his Religion, for ought we know; all depending, as the Hiſtory of the Goſpel ſhews us, upon his being made the Son of Man? In Conſcience can you ſay, that to deny all this, doth nothing advantage Antichriſt's Kingdom? Or to confeſs it all, it being our right Faith, doth nothing hinder his Kingdom, and advantage Chriſts? Wherefore then hath Chriſt given us this Faith? Will not Antichriſt deny Chriſt's coming in his Fleſh, that he may fruſtrate all the benefits that proceed from thence, and ſpoil our whole belief on him? You may be ſure he will, if he can do it by any means handſomly; either covertly, or more openly, as he ſees he can prevail: and that he hath done it you ſhall ſee anon. No, but ſay you, He will not deny his bodily appearance at

Jeruſalem, being he knows it will never harm his Kingdom ſo to confeſs him come, provided Chriſt's Kingdom be not ſet up in the heart. If this be right, I may likewiſe ſay, Nor will the Devil deny God, being he knows to confeſs him will never harm his Kingdom, provided God be not worſhipped. Upon this account I begin to conjecture that by and by we ſhall indeed have no Antichriſt. For it may likewiſe be ſaid, Neither will he deny Chriſt's coming from Heaven, his Divinity, his being the Son of God and the Chriſt; being he knows it will never harm his Kingdom ſo to confeſs him, provided Chriſt's Kingdom be not ſet up in the heart. Yet he is ſaid to be the Liar, that denieth Jeſus to be the Chriſt and the Son of God, 1 *Joh.* 2. Who then at laſt is Antichriſt? He, ſay you, *That denies him the Son come in the revelation of himſelf in the heart.* But ſay I again, Nor will Antichriſt deny this, ſeeing to confeſs him ſo come, will never harm his Kingdom, provided yet Chriſt's Kingdom be not ſet up there. So that it is come to paſs (as I feared it would) that at this rate we have no Antichriſt, neither one nor other. And it were happy for us, if he were thus whiffed out of the world. But hereby the vanity of your proviſo appears. Say we then bluntly, without any proviſo at all, as St. *John* doth, He truly

truly is this wicked Antichriſt, that either denies Chriſt come in his Fleſh, or denies him to be the Chriſt, or denies him to be the Son of God. You ſay further, *Every Spirit that confeſſeth Jeſus Chriſt is come in the Fleſh, is of God.* But the Pope and his train and the vileſt Sinners have confeſſed Chriſt come in the Fleſh at *Jeruſalem*, yet are not of God. So ſay I, *Whoſoever confeſſeth Jeſus to be the Son of God and the Chriſt, is of God, is Born of him, and God dwelleth in him and he in God;* (you know the ſame St. *John* likewiſe aſſerts it.) But the Pope and his Train and the vileſt Sinners have confeſſed Jeſus to be the Son of God and the Chriſt, and yet are not of God, nor are Born of him, nor dwell in him nor he in them. Yet for all this he that confeſſes not Jeſus to be the Chriſt, is Antichriſt, as the ſame divine Author alſo aſſerts: and therefore likewiſe ſo may he be, and ſo ſay I ſtill notwithſtanding your reaſoning he is, that confeſſes him not come in his Fleſh at *Jeruſalem*. Yes and hear you again, the Pope and his Train and the vileſt Sinners have and do confeſs that Chriſt come in the Hearts of his Saints, yet are they not of God. If you mean, or ſhall ſo reply, they *reſiſt* him when he comes in their own Hearts: I tell you every Wicked man doth ſo, and yet every Wicked man is not Antichriſt in St. *John's*

Senſe.

Senſe. And ſurely you know the difference betwixt *reſiſting* him, and *denying* him; and diſcern I hope what kind of perſons our Apoſtle ſpeaks of, when he ſays in this place, *Try the Spirits: becauſe many Falſe-Prophets are gone out into the World.* Namely that he doth not mean, that every *Wicked* Man be Tryed, but ſome ſorts of *Prophets*, that we may not be Poiſoned with falſe Doctrine. As you may learn again from theſe his precedent words, *Believe not every Spirit.* They, ſay you again, that deny Chriſt come in their Fleſh to deſtroy Sin, are Antichriſts. So ſay I, are they that deny him come in his own Fleſh to deſtroy the Devil. But Antichriſt (ſay you further) doth not deny this. Well, if there be not ſuch an one now, the times are altered: for I am ſure there have been many ſuch heretofore. Or if you think I am miſtaken in calling them by ſo ill a name, that have only denyed Chriſt's Fleſh and Bodily appearance at *Jeruſalem*, ſpeak it out, and let us moreover hear what we may more truly call them. They have ignominy enough among the Antients. Some of whoſe words I will recite, that you may be convinced there have been ſuch Men, and may ſee what they thought of them. *Ignatius* Ad *Tral.* Εἰσὶ τίνες μαιπολόγοι, &c. 'There are ſome 'vain Talkers and Seducers, mixing poyſon with

'with ſweetneſs.—— They reject Chriſt's
'Nativity of the Virgin.—— Some as if they
'were Infidels and without God, ſay Chriſt
'was only in appearance a man, and took not
'a true Body, and ſuffered and died in ap-
'pearance. Fly theſe ungodly Hereſies: for
'they are the invention of the Devil. *Ad*
'*Smyrn.* I warn you of theſe Beaſts that have
'the ſhapes of Men. For if the Lord was
'ſeemingly in a Body, and Crucified in ap-
'pearance, then I am now likewiſe bound for
'him in appearance.—— He that ſays Chriſt
'had not Fleſh, perfectly denies him.——
'If any man believe him not to have been
'converſant in Fleſh, and confeſſes not his
'paſſion and his blood ſhed, he cannot ob-
'tain eternal Life. *Ad Phil.* He was truly
'Born, truly increaſed, did truly Eat and
'Drink, was truly Crucified, truly aroſe.
'He that believes not this, differs not from
'his Crucifiers. For the Prince of the World
'rejoices when any one denies the Croſs, as
'knowing that the confeſſion hereof is his de-
'ſtruction. Thus again *Ad Eph.* Hear we
'another, *Irenæus* L. 1. C. 22. *Saturninus* af-
'firms the Saviour was not Born, nor had a
'Body, but was only man in appearance.
'Chap. 25. *Carpocrates* ſays Jeſus was not
'Born of a Virgin, but was the Son of *Joſeph*
'and *Mary* after the manner of other Chil-
'dren,

'dren, and that after his Baptiſm *Chriſt* de-
'ſcended into him from the ſupream God in
'the ſhape of a Dove, and in the end *Chriſt*
'flew away from *Jeſus*, and *Jeſus* ſuffered and
'roſe, *L.* 3. *C.* 11. The Gnoſticks affirm
'that the *Word* and *Chriſt* did not come into
'the World, that the Saviour had not Fleſh,
'nor ſuffered. But ſome of them ſay *Jeſus*
'was incarnate and ſuffered, whom they af-
'firm to have paſſed through *Mary* as Water
'doth through a Pipe. The opinion of all
'the Hereticks is that the Word was not
'made Fleſh. Hear another: *Tertullian Adv.*
'*Her.* Chap. 46. *Baſilides* the Heretick ſays
'*Chriſt* was without the ſubſtance of Fleſh,
'that he ſuffered not of the Jews, but *Simon*
'in his place, ſo that we are not to believe in
'him that was Crucified, leſt we believe in
'*Simon*. Chap. 49. *Valentinus* the Heretick
'ſays that Chriſt was not in the ſubſtance of
'our Fleſh but brought I know not what kind
'of *Spiritual* Body from Heaven, and paſſed
'through the Virgin as Water through a Pipe
'taking nothing thence. Chap. 51. *Cerdon*
'affirms him to have been only a Phantaſm,
'not to have truly ſuffered, but as it were to
'have ſuffered, not to be Born of a Virgin,
'nor to be Born at all. After theſe comes
'*Apelles*, and he ſays Chriſt was neither in the
'appearance nor in the ſubſtance of a true
Body;

'Body; but for aſmuch as he deſcended 'from the ſuperior Places, in his deſcent he 'wove for himſelf a Fleſh of the ſubſtance of 'the Stars and Air; and in his aſcent reſtor-'ed to each Element what he had borrowed; 'and the parts of his Body being thus diſ-'perſed, only his Spirit went to Heaven. [See the ſame Author *De Carne Chriſti: per totum.*] Thus you have ſeen Antichriſt hath denied Chriſt to have come in his Fleſh: And I hope therefore you will correct your aſſertion, that he doth not denie this nor will: leſt you ſhould be thought to judge this monſtrous error not foul enough to be called Antichriſtianiſm. And thus your foundation, *viz.* Antichriſt confeſſes Chriſt to be come in his Fleſh and Bodily appearance at *Jeruſalem*, being thrown down; that which you have built upon it, falls with it, *viz.* That therefore Antichriſt, denying Chriſt to be come in Fleſh, muſt be underſtood of his coming in the Fleſh of his Servants, his revealing himſelf in the Heart. I add, as for Chriſt's coming in Fleſh, as this ſignifies his own Fleſh, his incarnation, or his mean condition, we every where read of it in Scripture. As, *The Word was made Fleſh. God ſent his Son in the likeneſs of Sinful Fleſh. God ſent forth his Son made of a Woman, made under the Law. He was made like unto us in all things. He took*

took upon him the form of a Servant, and was made in the likeneſs of Men. But in what places of Scripture his coming in Fleſh ſignifies his appearance in our Hearts, I require you to ſhew; and withal, what Hereticks have denied this coming, as I have ſhewed many that have denied the former.

But there is another rendring of St. *John's* words, which perhaps may give you a better underſtanding both of the *confeſſing* of Chriſt, and alſo of his *coming* in Fleſh: viz. *every Spirit* (1 Joh. 4. 2, 3.) *which confeſſeth Jeſus Chriſt, who came in Fleſh* [ἐν σαρκὶ ἐληλυθότα,] *is of God. Every Spirit which confeſſeth not Jeſus Chriſt, who came in Fleſh, is not of God.* And then the Senſe is plainly this: He is the true Prophet, which confeſſes Chriſt, though he was in the mean condition of a Man, made Man, and made a Servant. And he is the falſe Prophet which denies him, and doth ſo upon this account. Which confeſſion is the acknowledgment of his Perſon, *viz.* That he is the Chriſt and the Son of God; and the acknowledgment of his whole Doctrine. And which denial is likewiſe the denial of both. According to this Senſe we read throughout the Epiſtle. Verſ. 14. 15. *We have ſeen and do Teſtifie, that the Father ſent the Son to be the Saviour of the World. Whoſoever ſhall confeſs that*

Jeſus

Jeſus is the Son of God, God dwelleth in him and he in God. Chap. 2. 18. 22. 23. 26. *Even now are there many Antichriſt's. Who is a Liar, but he that denieth that Jeſus is the Chriſt? He is Antichriſt that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father. Theſe things have I written to you concerning them that Seduce you.* Chap, 5. 1. *Whoſoever believeth that Jeſus is the Chriſt, is Born of God.* Verſ. 5. *Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* Verſ. 20. *We know that the Son of God is come.* Thus alſo in his 2 *Epiſt.* Verſ. 7. *Many deceivers are entred into the World, who confeſs not Jeſus Chriſt coming* [or who did come, ἐρχόμενον] *in Fleſh.* Verſ. 9. *Whoſoever abideth not in the Doctrine of Chriſt, hath not God. If any bring not this Doctrine, receive him not into your Houſe.* In his *Goſpel* we have the ſame. Chap. 20. 31. *Theſe ſigns are written, that ye may believe that Jeſus is the Chriſt.* This was the principal thing to be Preached and Believed, *Act.* 9. 20. 22. and 2. 36. *Rom.* 10. 9. And hereby True and Falſe Prophets were known. 1 Cor. 12. 3. *No man ſpeaking by the Spirit of God, calleth Jeſus accurſed* [anathema, vile, Mar. 9. 39. *and no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* This is the

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ſame with our Text. The importance then of the whole is this: The true Prophets confeſs that Chriſt the Son of God is come, and that Jeſus who came in Fleſh, is he. The falſe Prophets deny both, So that according to this rendring of the words (which is ſo much ſtrengthened by what is ſo oft repeated in this *Epiſtle*, and is a chief deſign of it) your *myſtical* interpretation can not likewiſe ſtand, Chriſt's coming in Fleſh here alſo plainly ſignifying his bodily appearance in the World in the condition of a Man, and not his ſpiritual appearance in the Hearts of his Servants as he is a Spirit and the Word.

G. K. *Woman Preacher. p.* 6. 'Outwardly 'Chriſt told her only concerning her Huſ-'bands that were Dead, and how the man 'ſhe had was not her Husband, (*Joh.* 4. 28. '29. 30.) And certainly in ſo ſhort a time 'they had together (perhaps but an Hour) 'words could not tell her half, nor the hun-'dredth part of all that ever ſhe did. Chriſt 'therefore in her Heart told her all theſe 'things, as he well could even in a moment 'bring all things before her and tell her all 'things in her Life.] And many an honeſt man ſays as ſhe did, who never means as you do, who underſtand this Woman's words in the ſtricteſt Senſe, that Chriſt told her

not

not only half, but even all that ſhe ever did in her whole Life, not an ace abated; and that not only belonging to her Sins, but all, of what nature ſo ever. Such univerſals not only in our common ſpeech, but in the ſacred writings have their limitation. Joh. 3. 32. *No man receiveth his Teſtimony.* Yet Verſ. 33. *He that hath received his Teſtimony*, &c. And Chap. 1. 11. *As many as received him, to them gave he power*, &c. Mat. 23. 3. *All whatſoever the Scribes and Phariſees bid you obſerve, obſerve and do.* Yet verſ. 16. They were *Blind Guides*; and ſaid, to Swear by the Temple was *nothing*: and taught men to *break* the *Commandment* of God, and *taught for Doctrine the Commandments of men* Chap. 15. Again, Chap. 10. 22. *Ye ſhall be hated of all men.* Yet verſ. 40. *He that receiveth you.* Again, Chap. 3. 5. 6. All Jeruſalem *and* Judea *went out and were Baptiſed of* John. Yet Luk. 7. 30. *The Phariſees were not Baptiſed of him.* See Luk. 2. 1. 3. *Act.* 24. 5. and 2. 47. *Eph.* 5. 24. *Ph.* 2. 21. But indeed told he her inwardly of every word ſhe had ſpoken, and of every thought ſhe had conceived, every ſtep ſhe had taken, every ſcrat ſhe had given her Head, every bit of Bread ſhe had eaten, every ſigh, prayer, bargain, cough, breath, ſpitting, that ſhe was concerned in from her

youth to that preſent time? Did he bring all theſe before her? To what purpoſe ſhould it be? I can ſooner believe that a Saint, or Angel eſpecially, in Heaven, can hear all the *Papiſts* that call upon him at once throughout the world. And from hence let them fetch a proof for their Doctrine and Practice in that particular for ever after, which I believe they never dreamed on before; and do you *Quakers* anſwer them. I believe (chooſe you whether you will or not) that if after this diſcourſe one had asked this Woman of an hundred things which ſhe had done, yes of an hundred ſins which ſhe had committed in thought, word, and deed, ſhe would have been found as ignorant of them as you are, and that not only (as you may ſay) becauſe they preſently after their appearance vaniſhed away again, but becauſe they never appeared at all.

Ibid. p. 17. 18, 19. 'But ſay the Preachers 'of the Man-made Miniſtry, Women ought 'not to Preach, becauſe the Apoſtle expreſly 'ſaith, *But I ſuffer not a Woman to Teach, nor* '&c. 1 *Tim.* 2. 12. What if I ſhould under-'ſtand by the Woman in this place the fleſh, 'as *Bernard* doth? ---- Let them leave off 'their inſolent words againſt *Quakers*, as if 'they underſtood the Scriptures all contrary 'to the mind of the Antient Fathers. ----- 'Some

'Some going about to repreſent it as a ridi-
'culous *Expoſition* to expound the Woman
'the *Fleſh*, I give them this advice, Let them
'hear *Bernard*.——If I ſhould ſo far conde-
'ſcend to them, as to take the words of
'*Paul* for Women in the *common ſenſe* of
'ſpeech, what would they gain by it? *For-*
'*ſter's Guid. Pref.* Thou haſt loſt thy ſtate of
'happineſs by hearkening to the Woman, thy
'fallen reaſon, who is not to ſpeak in the
'Church.] For my part I was in ſome doubt whether you did thus *expound* the Text when I read the charge in your Adverſaries Books, conceiting you might only make an *Allegory* or alluſion. But now I ſee it is granted to be your downright *expoſition*, and to take Woman literally is a *condeſcenſion* to us. But we need not your favour, for from the Apoſtles words, we ſhall extort it from you. Which are theſe v. 8. &c. *I will that men pray every where, lifting up holy hands without wrath and doubting. In like manner alſo that Women adorn themſelves in modeſt Apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or Gold, or Pearls, or coſtly aray; but as becometh Women profeſſing godlineſs, with good works. Let the Woman learn in ſilence with all ſubjection. But I ſuffer not a Woman to teach, nor to uſurp authority over the Man, but to be in ſilence. For* Adam *was firſt formed, then*

Eve. For (1) as men here are *real* men, and what is ſpoken of them ought to be taken in the *literal* ſenſe: ſo are Women here *real* Women, and what is ſpoken of them ought *ſo* likewiſe to be taken, there being not the leaſt expreſſed that ſignifies the contrary. Women adorning themſelves with Apparel, Women profeſſing Godlineſs, ſignifies as much literally, as Men Praying, Men lifting up hands without wrath doth. And therefore ſo doth the Womans learning in ſilence, the Womans not Teaching, not Uſurping Authority over the Man; the plural Number being only changed into the ſingular, which ſingular alſo hath a plural ſignification, as is uſual, and as you find again v. 15. and as is evident from the parallel place where the plural is expreſſed: 1 *Cor.*14.34. *Let your Women keep ſilence in the Churches; for it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the Law; and if they will learn any thing, let them ask their Husbands at home; for it is a ſhame for Women to ſpeak in the Church.* Where obſerve (leſt you ſhould ſtill reſiſt) the Women are ſuch as have *Husbands*, and thoſe at *home*, and that as *diſtinct* from the *Church*, *viz.* in their ſeveral houſes; and unto real Women in the literal ſenſe did the *Law* ſpeak, commanding them to be under obedience, even

as

as of real Women in the literal ſenſe, it ſpake in the ſame place of their bringing forth children in Sorrow, *Gen.* 3. 16. Such therefore, and in the literal ſenſe are here to be underſtood: and therefore ſuch in the ſame ſenſe in our preſent Text, it being altogether the ſame with this. (2) *Men* and *Women* are here *diſtinguiſhed*; the different *Sexes*, *Male* and *Female*, are ſpoken of; ſuch as *Adam* and *Eve* were. For the Apoſtle ſhews diſtinctly what the one ſhould do, and what the other. Whereas according to your ſenſe no ſuch diſtinction ought to be underſtood, for that *fleſh* or *fallen reaſon* belongs to the *Male* as well as *Female*. So that if that be (as you ſay it is) the meaning of *Woman*, then the *Male* as well as *Female* is prohibited to teach and uſurp authority. And ſo one of you ſpeaks. *Parker's Teſtimony, p.* 30. Chriſt is one in the Female as well as Male, and where he Rules, he may and ought to ſpeak: and this is according to Scripture, *But let the Woman be ſilent.* According to this Author, the Man as well as the Woman is *fleſh* and *fallen reaſon*; for that it may be likewiſe ſaid, *Let the Man be ſilent, let Chriſt only ſpeak.* Thus the Woman is become the Man, which is contrary to the Apoſtles diſcourſe, which makes an abſolute difference. (3) You make the Apoſtle ſay thus: I ſuffer not the *fleſh*

and *fallen reaſon to teach and uſurp Authority over the man*; *for* Adam *was firſt formed, then* Eve. Which is incongruous, and therefore not the Apoſtles mind. Thus having ſhewed the true ſenſe to be the *literal*, I tell you now (as you ask) what we ſhall gain by it: *viz.* That you have falſe interpreted; and a greater thing than that, your ſuffering Women to Teach is contrary to the Apoſtles Doctrine, who ſays, I ſuffer them not. But you will reply, not ſo however. For thus ſays *G. K. Ibid. p.* 21. 'What ſort of Women 'is it that *Paul* doth not permit to ſpeak in 'the Church, 1 *Cor.* 14. 1 *Tim.* 2? Let us look 'into the Context of both places, and that 'will clear it. For they are (1) Unlearned. '(2) Tatling. (3) Unruly, proud Women. 'All which is implied in theſe words, *Let the 'Woman learn in Silence with all Subjection.* '(4) Vain, given to gaudy Apparel. (5) Such 'as Uſurped Authority over the Man, (6) 'Such as were in the Tranſgreſſion, as the 'firſt Woman was. (7) Such as Tranſgreſs 'the Law, and are not come to be under 'Grace. So a ſeven-fold ſort of Women are 'not permitted by *Paul* to ſpeak in the 'Church.] Well, then the *literal* ſenſe is *granted*, and we need not your *condeſcention* in admitting it. For unlearned, tatling, unruly Women are real Women, and their ſpeaking

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is real ſpeaking. And then I require you to ſhew, and not barely to ſay it, that St. *Paul* means by Women, the *fleſh* and *fallen reaſon*; not that you may ſo uſe his words, but that this is his mind; for to *expound* (as you do here) is to give the *ſenſe intended* If yet notwithſtanding your words, you do not grant the literal ſenſe, then you have done vainly in giving us divers ſorts of real Women, and your whole diſcourſe following in your *Book* which proceeds of theſe, is idle. But I muſt take it for granted that real Women are meant: and now my task muſt be to conſider, whether the Apoſtle ſo ſpeaks as that we may ſee he doth not forbid all ſorts of Women to ſpeak in the Church. The Context of both places (which you ſay will clear that he doth not) ſhall be repreſented, 1 *Cor.* 14. 34, 35. *But let your Women keep ſilence in the Churches; for it is not permitted to them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the Law. And if they will learn any thing, let them ask their Huſbands at home: for it is a ſhame for Women to ſpeak in the Church.* This is all he ſpeaks in this place. And where is the *diſtinction* he makes, telling us theſe may, theſe may not ſpeak in the Church? or what is that which intimates ſo much? But obſerve, *your women*: means not this all ſorts? And, *They are commanded*

manded to be under obedience, as alſo ſaith the Law. Are not good as well as bad to be under obedience? And ſaid not the Law ſo to all, *Gen.* 3. 16? Again, *It is a ſhame for them to ſpeak in the Church.* Why ſo, but becauſe this is to Uſurp Authority? Which to do is a ſhame to the beſt as well as worſt. And know you, that the Apoſtle diſcourſes throughout the Chapter of ſuch perſons as had gifts of the Holy Ghoſt, and upon that account are called *ſpiritual, v.*1.12,15,16,37. See *c.* 3. 1. & 12. 1. *Gal.* 6. 1. So that theſe Women as well as others muſt keep ſilence in the Church. The other place, 1 *Tim.* 2. runs thus, *v.* 9. *&c. I will that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety, not with broidered hair, but (as becometh women profeſſing godlineſs) with good works. Let the woman learn in ſilence with all ſubjection.* Is this to ſay, Women that adorn not themſelves in modeſt apparel with ſhamefacedneſs, nor good works, muſt learn in ſilence? Or is it not to ſay, Women muſt adorn themſelves ſo, and they muſt learn in ſilence? If this be not the ſenſe, I deſpair of ever underſtanding plain words. And then, as all Women muſt ſo adorn themſelves, ſo muſt all learn in ſilence, even they that are ſo adorned, as the Text plainly ſhews. For, ſay if you dare, ſuch are not to learn in ſi-

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ſence with ſubjection. It follows: *But I ſuffer not a woman to teach, nor to Uſurp Authority over the Man, but to be in ſilence.* Not a Woman: this is as univerſal as can be ſpoken, and cannot ſignify a vain, fooliſh, proud Woman only. For then it would follow, ſuch as are not ſo, may Uſurp Authority over the Men. And then the better Women are, the worſe will Mens condition be, if to be uſurped over ſignify ill to them, as I think all men will grant, though perhaps ſome Women will not. And note, this Woman-teaching is either the ſame, or elſe ſuch another thing, as uſurping authority over the Man, which to all right minds ſignifies bad enough. It follows: *For* Adam *was firſt formed, then* Eve. Speaks this to idle Women only? It ſpeaks to all the Sex, telling them that Man was deſigned of God to be the Superior, in that he was firſt created, and the Woman after him, and out of him, and for his uſe. Such another univerſal reaſon follows: *And* Adam *was not deceived, but the woman being deceived was in the Tranſgreſſion.* How good and wiſe ſoever Women are, the conſideration that all ſin and miſery firſt came upon us by their Sex, ſhould keep them in ſubjection. Now when the Apoſtle ſays, *I ſuffer not a woman to Teach, nor to Uſurp Authority over the Man*; whether his mind be

be (as you ſay it is) that ſuch Women may not Teach as uſurp Authority: or whether it be not, as his very words are, Women, none of them, may Teach, nor uſurp Authority, I leave to the *Reader* to judge. And ſo when he ſubjoins, *For* Adam *was not deceived, but the woman being deceived was in the Tranſgreſſion:* whether it be not a reaſon, why no Woman whatever ſhould Teach or uſurp Authority over the Man: or whether (as you ſay) his meaning is, that ſuch as are in the Tranſgreſſion as *Eve* was muſt not Teach, or uſurp Authority over the Man; let the Reader alſo judge. Thus I have ſhewed both that real Women in the literal ſenſe are meant, and all ſorts of them.

'But yet you ſay *p.* 22. What if *Paul* had 'ſaid concerning all Women at *Corinth* and '*Epheſus*, that he did not permit *them* to 'ſpake? will it therefore follow that *Women* 'are not to ſpake in any caſe in the Church? 'They might at that time, being but young, 'not have the requiſite qualifications.] (1) He forbids not any ſort of ſpeaking, but Teaching, and any ſuch ſpeaking which ſignifies uſurping Authority over the Man, and is contrary to the Womans ſubjection, as his words ſufficiently expreſs. (2) Since the Church of *Corinth* was enriched in all ſpiritual gifts (1 *Cor*, 1. 5. 7. *Chap.* 12. *Chap.* 14.

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it is not probable that none of the Women were partakers of the ſame, and ſufficiently qualified, as the Men were. (3) There is not the leaſt intimation of any ſuch thing as their imperfect qualifications, and that this was the reaſon of the Apoſtles prohibition; but his Arguments (as hath been ſhewed) are all of an univerſal nature, and his prohibition abſolute. To conclude: As you ſay, Hear *Bernard*; ſo ſay I hear *Tertullian*. De *Veland. Virg.* Chap. 9. *Non permittitur Mulieri*, &c. It is not permitted a Woman to Speak in the Church, nor to Teach, nor to Baptiſe, nor to Offer, nor to do any of the Mans Office, much leſs to exerciſe the Prieſtly function. And how can that be lawful to a Virgin, which is not lawful to any Woman? *Adverſ. Hær.* Chap, 41. The Heretical Women are ſo malepert, that they dare to Teach, to Contend, to Exorciſe, to undertake cures, and perhaps to Baptiſe.

Women-Preach. p. 15. 'They have ſcraped out of many old Authors. They have ſtolen the words of God concerning the experiences of the Saints, as the Falſe Prophets of old, of whom the Lord ſaid, Jer. 23. 30, 31, 32. *Behold I am againſt the Falſe Prophets which ſteal my Words.— They ſhall not Profit my People at all.* And is not this fulfilled abundantly? where is the Profiting

'fiting of the People? do they not remain 'ſtill in their Sins?] Theſe Prophets ſpake 'Peace to the People when all manner of *impieties* were committed, and told them that evil ſhould not come upon them, as other Prophets had denounced. And this they ſpake not as their own *private* judgment, but pretended to have received it from the Lord immediatly by *Dreams* and *Viſions*: and ſo incouraged them the more in their Wickedneſs. Verſ. 17. *They ſay ſtill unto them that deſpiſe me, the Lord hath ſaid, ye ſhall have peace, no evil ſhall come upon you.* Verſ. 25. *They Propheſie Lies in my Name, ſaying, I have Dreamed.* So in our Text, *I am againſt them that Propheſie falſe Dreams, and cauſe my People to err by their Lies, yet I ſent them not.* So alſo *Chap.* 6. 14. and 8. 11. and 28. 8, 9. Now is this to ſpeak the experience of the Saints, true and ſound Doctrine, the very word of God? And is God againſt us for ſo doing, as he was againſt theſe falſe Prophets, who both feigned a viſion, and alſo corrupted the truth, ſpeaking peace to the wicked? Is he angry when we like honeſt men, having no viſion, pretend none, but as faithfully warn men of their Sins as if we had, ſaying to the Rebellious they ſhall Die, & endeavour to turn every one from his evil ways, & preach the Truth as we have learned from his written Oracles?

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If we ſhould receive the word immediatly from his Mouth, it would be but the very ſame. Conſcience, where art thou? bluſh for this accuſation, and for the abuſe of ſacred Scripture. If we were Knaves, we might pretend Inſpiration as well as others. It is an Argument of our Honeſty and fear of God, that we do not, when we might gain admiration and a croud of Diſciples as well as others, if we did. But ſee we whether you have not likewiſe erred as to the other words, *They ſhall not profit this People at all.* Which you underſtand thus, they ſhall not edifie their Souls in Righteouſneſs. I thus, Deſtruction ſhall fall upon this people, though theſe Prophets ſay it ſhall not, but Propheſie peace to them: Their word which is concerning good, ſhall not come to paſs. Verſ. 19. *Behold a Whirlwind is gone forth: it ſhall fall upon the head of the Wicked.* Chap. 14. 13. 15. 16. *They Prophecy a falſe Viſion, and a thing of naught. They ſay Sword and Famin ſhall not be in the Land. By Sword and Famin ſhall thoſe Prophets be conſumed: and the People to whom they Propheſie, ſhall be caſt out in the Streets of* Jeruſalem *becauſe of the Famin and the Sword.* Thus in many other places we read, where alſo the ſame word 'yy' is uſed. As Chap. 7. 8. *Ye truſt in words which cannot profit.* The meaning you have verſ. 14.

14. *I will do unto this People as I have done unto* Shiloh. *Vide etiam* Chap. 12. 13. *Isa.* 30. 5. and 44. 9. and 47. 12. and 57. 12. But becauſe you ſay no Preachers can profit the People unleſs they receive their word immediatly from God, let me add, as you have no proof in this place, ſo I challenge you to produce any other Text for this aſſertion: and admoniſh you that you make not the efficacy of the word to depend altogether upon the Perſons that Miniſter. For *Paul* Plants, and *Apollo* Waters, but God giveth the increaſe. It is a rational word, and carries conviction in its divine nature: and what makes it more prevalent, it bears the authority of God, and is accompanied with the operation of his Spirit. *Moſes* and the Prophets were Dead when our Saviour ſpake thoſe words, *If they hear not them, neither will they be perſwaded though one roſe from the Dead.* So that he thought the hearing of their writings read in the Synagogues, or the peoples reading of them themſelves, or their knowledge of them, was ſufficient for their repentance; and if this prevailed not, neither would *Moſes* and the Prophets themſelves, if they ſhould come again. For alaſs what prevailed they, when they did Preach, upon obdurat and profligat Sinners? And the perſons which commonly Miniſtred among the

the Jews, you know were not Prophets nor Inſpired, received not their word immediatly from the Lord, but read the Book of *Moſes* and the Prophets to the People. Which alſo our Saviour did. And St. *Paul* charged that his Epiſtle ſhould be read unto the brethren in the Church. *Luk.* 4. 26. *Act.* 15. 21. *Col.* 4. 16. 1 *Theſ.* 5. 27. 1 *Tim.* 4. 13. *Farnſworth's Prieſt's ignorance.* p. 2. 'The Teachers of the World have the chief places in 'the Aſſemblies, are called of men Maſters, 'ſtand praying in the Synagogues. Jeſus 'Chriſt forbad ſuch things, *Mat.* 6. 5. and '23. 6. So they ſhew themſelves Antichriſt, 'Seducers, and Diſſemblers. *G. Fox. Cate-'chiſm.* p. 64. Are we to hold up ſuch Teach-'ers as ſtand praying in the Synagogue, and 'have the chiefeſt place in the Aſſembly, 'which Chriſt cried wo againſt? *Parker's 'Teſtimony.* p. 7. Their Man-made Church-'es, their ſtanding Praying in high places 'there, and being called of men Maſter, are 'contrary to the plain words of Chriſt, *Mat.* '33.] As for praying ſtanding in the Synagogues, *Mat.* 6. 5. (1) It is not *Praying* in thoſe places, becauſe they were made by *Men* (as you Interpret) that is condemned. For in the ſame the Law was read every Sabbath day without any reproof from Chriſt or his Apoſtles, *Act.* 15. 21. And Chriſt commonly

monly Taught in them, *Joh.* 18. 20. *Mat.* 4. 23, and 13. 24. *Luk.* 4. 16. And so his Apostles *Act.* 13. 5. 13, 14, 15, &c. and 9. 20. and 18. 4. and 17. 1, 2. (2) Nor is *standing* in Prayer here forbidden. For that was done both by the best Jews, and by Christians also, without fault: 1 *Kings* 8. 14. 54, 55. *Neh.* 9. 4, 5. *Mar.* 11. 25. *Luk.* 18. 13. And *standing* refers to *Corners* of Streets as well as to Synagogues: φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι. But if they had *Kneeled* in the Corners of Streets, yet would they have been equally condemned: and so likewise would they, if they had Kneeled in the Synagogues. It would be all one, if it had been thus said, standing being not expressed, they love to Pray in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. (3) Nor is Praying in *High-places* in the Synagogues, as our Ministers do in Pulpits, forbidden, as you Interpret again. For the word ἑστῶτες doth not so signifie of it self, nor is their any thing in the Text which imports so much, but rather the contrary. For whereas they stood also in Corners of Streets, it is altogether improbable that they had High-places built there for this purpose, or that they climbed up upon the Walls of the Houses. And if this were the thing reproved, then

then if they had Prayed in a *Low* place, they would have eſcaped the accuſation; which in nowiſe is to be believed. Nor do I think you will acquit our Miniſters when they pray in their Seat below. True, the Phariſees had High-places in the Synagogues. But thoſe do not neceſſarily ſignifie high from the Ground, but high in *eſteem*; the Worthieſt, not the Talleſt. For ſuch they had alſo at Feaſts, which ſurely were not as high above the common Table, as a Pulpit is from the Ground: and others that ſat lower than they, yet ſat as high in the Air; and indeed all of them ſat, if not lay down, upon the very Ground, or Floor, or not two yards above it. For the words of the Text are theſe, *They love* τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, *the firſt places at Feaſts, and the firſt ſeats in the Synagogues.* So again *Mar.* 12. 1. 39. *Luk.* 11. 43. and *Chap.* 20. 46. from whence I queſtion not but your miſtake aroſe, becauſe our Tranſlation ſays, they love the *higheſt* ſeats in the Synagogues: which is the ſame word, πρωτοκαθεδρίας, and ſignifies no otherwiſe high, than high ſignifies Chief or upermoſt, as our Tranſlation renders it in the other places, and the like word πρωτοκλισίας here. But you ſhould have obſerved that our Text, *Mat.* 6. doth not mention the *Phariſees*, but

ſpeaks of *Hypocrites* in *general*. And certainly ſuch there were beſides that ſect, and moreover all of that ſect that were ſuch, were not *Doctors* and *Rulers*: and therefore all that Prayed Hypocritically in the Synagogues had not high places in your Senſe. And further, I cannot think you condemn of hypocriſie all that Pray in our *Galleries*. And yet you may do it with as much reaſon as condemn our Miniſters of hypocriſie for Praying in *Pulpits*, both being equally high places. And now that you may underſtand the Text better, note that it is *hypocritical* Praying that is there condemned. As is plain enough from the words themſelves: *When thou prayeſt, thou ſhalt not be as the Hypocrites: for they love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen of Men.* And ſure enough their praying in the Synagogues was ſuch as their praying in Corners of Streets, with which it is joined, a ſure indication of hypocriſy. Which all praying, or ſtanding praying is not. And particularly it was this: Going to the Synagogues commonly to make their *privat* Prayers. As the oppoſition ſheweth, *But when thou Prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy door, Pray*, &c. And thus to do muſt argue hypocriſie. For to what end ſhould they go to a *publick* place to make

make their *privat* Prayers, unleſs it were to be ſeen of Men? But be ſure our Saviour knew that they did it for this end, and it was not Religion and Devotion that acted them, and therefore condemned them. And the very ſame would it have been, if they had gone to theſe Synagogues to *read* in their Bibles, which might as well be done at home as to any edification, if that were the thing they ſought. And yet the Law was read in the Synagogues every Sabbath day without fault. The ſame would it be, if you ſhould go commonly to your *Meeting-houſes* to Pray, when you have no publick Service there: or if you ſhould Pray even in your Cloſet, your door being left open or but half ſhut, that others may look in and ſee you. And yet in both theſe places you pray, and condemn not your ſelves. So that you ſee our publick Service in our Churches is quite another thing than the praying of the hypocritical Jews in the Synagogues. And I put it to your conſciences, whether you believe our Miniſters aſcend the Pulpits for *oſtentation* (I do not ſay, to be *ſeen* of Men: leſt you ſhould quibble:) or whether they aſcend them for this end any more than yours that ſtand upon a Stool, or raiſed Planks Whether again our people ſit in *Galleries* out of hypocriſie. Whether again they come to

our Churches to be ſeen of men, any more than yours come to your Meeting-houſes upon the ſame account. And if your Conſcience will ſuffer you to affirm it, I then require you to ſhew ſome ſign of hypocriſie in our doing.

Your other accuſation (from *Mat.* 23. 6. &c.) 'is, that the Teachers of the world have 'the Chief-places of the Aſſemblies, and are 'called of men Maſter.] (1) You have left out the principal Verb, for the Text ſays, *They love Chief-places, and to be called Maſter.* Which omiſſion ſignifies no good mind, ſince in all the places of the Goſpels where this matter is mentioned, it is ſo expreſſed. As beſides the preſent Text, in *Mar.* 12. 38. *Luk.* 11. 43. & 20. 46. And know you that Chriſt no otherwiſe condemns here *Chief-places*, than he doth *borders* of Garments and *ſalutations*: it being likewiſe ſaid of him here, *They enlarge the borders of their garments, and love greetings in the Markets.* Which greetings himſelf and his ſervants approved and uſed, *Mat.* 5. 47. & 10. 12. *Luk.* 10. 4. 5. *Joh.* 20. 26. 1 *Cor.* 16. 20. And which borders were uſed at this time by virtue of the Law, *Numb.* 15. 38. The thing condemned is plainly expreſſed, *viz.* The *Love* of Chief-places: the *choſing* of them out of *pride.* As we again learn from our Saviour, *Luk.* 14. 7. *He put forth a parable to them that were bidden,*

den, when he marked how they choſe out the chief rooms, ſaying, &c. Now can you ſay our Miniſters chooſe the Pulpit, when they are appointed there to officiate? Or do they thruſt forward before others for the place, when no one offers to take it from them? Or do they covet the Chief-places at Feaſts, or ſtrive with any about them? (2) Nor is the Title *Rabbi* ſimply forbidden. Which being interpreted, is καθηγητὴς, or διδάσκαλος, a guide, governour, ruler, or teacher, or doctor; a Maſter in that ſenſe: As you find *v.* 8. 10. *Joh.* 1. 38. & 31. & 20. 16. For God himſelf hath taught us to call his Miniſters ſo, *Eph.* 4. 11. 1 *Cor.* 12. 28. *Heb.* 13. 7. 17. 1 *Theſ.* 5. 12. Nor is this the common title κύριος, Maſter, Sir, which in civil reſpect is given to all ſorts of people, but it is that which is peculiar to *literate* perſons, Scribes and Teachers of Religion. As every one a little skilled in the Language and Cuſtoms of the *Jews* knows; and you may learn from the title *Father* in this place, it being of the ſame importance, *verſ.* 9. *Call no Man your Father upon Earth.* For it is as abſurd to call a Laic or Secular perſon, ſuppoſe a Gentleman, or Farmer, or Tradeſman, *Rabbi*, as it is to call him *Father*. And to call ſuch an one *Maſter* in the ſenſe here intended, and according to the ſignification of the word, is to call him Father,

Rabbi, Doctor, Teacher, or Guide; which is abſurd enough: and juſt ſo abſurd is your interpretation. But that which is forbidden here is, (1) That the Teachers be not *ambitious*, affecting great *Titles*; nor uſurp authority over the people, *ruling* as Lords their *perſons* and their *faith*, ſetting themſelves in the place of Chriſt, as if the Doctrine were their own, and they were the Maſters to be obeyed, and the people were their ſubjects and their diſciples, *verſ.* 7. 8, 10, 11, 12. *The Scribes and Phariſees love to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Maſter* [καθηγητὴς, Ductor, Guide, Preceptor] *even Chriſt, and all ye are Brethren. Neither be ye called Maſters,* [καθηγηταὶ, Ductors] *for one is your Maſter, even Chriſt. But he that is greateſt among you, ſhall be your ſervant: and whoſoever ſhall exalt himſelf, ſhall be abaſed.* Theſe latter words confirm my interpretation. One part of which, *viz.* that which concerns *ſecular* dominion, I have alſo taken from our Saviour's words, *cap.* 10. 21. 26. *Grant that theſe my two Sons may ſit, the one on thy Right hand, and the other on thy left, in thy Kingdom.* (And note ye that there was a ſtrife among the Apoſtles, which of them ſhould be counted greateſt, *Luk.* 22. 24. and moreover they expected Chriſt would rule as a ſecular King, *Luk.* 19. 11. & 24. 21. *Act.* 1. 6.)

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But Jeſus ſaid, ye know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great, exerciſe authority upon them: but it ſhall not be ſo among you. But whoſoever will be great among you, let him be your Miniſter. The other part of my interpretation which concerns Maſterſhip over the *faith* of people, I have from St. *Paul's* words, 1 *Cor.* 3. 4, 5. *While one ſaith, I am of* Paul, *and another, I am of* Apollos, *are ye not Carnal? who then is* Paul, *and who is* Apollos, *but* Miniſters *by whom ye believed, even as the Lord gave to every Man?* The faith is not ours, but the Lords: we only Miniſter it in his Name, and as we have received it; we did not make it. *ver.* 9. *We are Labourers together with God,* [only ſuch] *ye are God's building* [not ours.] 2 *Cor.* 4. 5. *We preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.* chap. 1. 24. *We have not dominion over your faith, but are helpers of your joy.* (2) Another thing here forbidden is, that as the Preachers ſhould not aſſume this Authority, ſo neither ſhould the people *give* it them; not look upon them as their Maſters, but only as God's Servants miniſtring to them: not ſet them in the place of God and Chriſt: not profeſs themſelves their diſciples, nor their ſubjects, ſervants, and children. *verſ.* 9. *And call no man your Father upon earth.* And this

interpretation I have likewiſe from St. *Paul*, 1 *Cor.* 1. 12. 13. *Every one of you ſaith, I am of* Paul, *and I of* Apollos, *and I of* Cephas, *and I of* Chriſt. *Was* Paul *Crucified for you, or were you Baptiſed into the Name of* Paul? Which is to ſay, you are not to profeſs your ſelves any mans diſciples, but his only who was Crucified for you, and into whoſe name ye were Baptiſed, that is, *Chriſt's.* c. 2. 21. *Let no man glory in Men, whether* Paul *or* Apollos, *or* Cephas, *all are yours. Ye are Chriſt's.* They are only appointed of God to Miniſter to you. Chriſt is only your Maſter, Father, Head, *chap.* 11. 3. & 7. 23. *Heb.* 3. 6. Again *chap.* 4. 1. *Let a man account of us as the Miniſters of Chriſt, and Stewards of the Myſteries of God.* No more than ſuch, *v.* 6. *And theſe things I have in a figure transferred to my ſelf and* Apollos *for your ſakes, that ye might learn in us not to think of men above that which hath been written: viz.* That we are Miniſters of Chriſt, and diſpenſers of God's Myſteries, and no more; not your Maſters, nor Teachers of our own Doctrine. Thus you may ſee how far wide of the true ſenſe you have erred, whilſt you expound our Saviour's words, as forbidding to call, or to be called Maſter, or Sir, in civil reſpect. And you may diſcern that they which would have their doctrine paſs for Oracles, without examination, and

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their commands for Edicts, without contradiction, and they that yield up themſelves to ſuch, are the offenders, though they neither give nor receive this title. I cannot but admoniſh you here to look into your Bibles, and conſider how the Texts ſtand which you cite, and not to conclude every portion of Scripture which cometh into your mind, to be infuſed by the Holy Ghoſt, for you to make uſe of to the purpoſe which you intend, and therefore not daring to examin it for the right ſenſe, leſt you ſhould diſobey that Holy One, and the work ſhould ſmell a little of human ſtudy and care. For certainly you have erred, even where the words have no obſcurity at all. And if you will not make uſe of your eies to ſee, and your underſtanding to conſider, and will take no more pains than to ſpeak and write, it is juſt that God ſuffer you to fall into miſtakes that may juſtly ſhame you, that you may be more vigilant.

G. Fox's Catechiſm, p. 26. 'We have held 'up ſuch Teachers as *bear rule by their means:* 'which *Jeremy* ſaith, was an horrible and 'filthy thing. And ſuch as ſeek for their gain 'from their Quarter. '*G. F. Truth* and '*Deceit*, p. 7. *Jeremy* cried againſt the Prieſts 'that *bore rule for their mony*. *Nayl. Love to* '*Loſt*. p. 74. The Miniſters of Chriſt never 'ſought to the people for *means, nor bore rule*

'rule by it.] The words of *Jeremy* are these, c. 5. 31. *The Prophets propheſie falſly, and the Prieſts bare rule by their means.* I cannot but wonder that all of you ſhould ſo groſly miſtake, as to underſtand by *Means*, *Tithes* and *Riches*, and that of the *Prieſts*; for nothing is plainer than that the Prieſts bearing rule by means of the *Prophets* is ſpoken of; and that that ſignifieth by their *help*, power and authoriy: יריהם by their *hand.* In which ſignification you find the word, 1 *King.* 10. 29. 2 *Chron.* 1. 17. *Mal.* 1. 9.

G. F. Catechiſm, p. 124, 125. 'They tell 'me that Hebrew, Greek, and Latin, is the 'Original, by which I may know the Scrip-'tures. A. *The Beaſt which killed the Saints 'had power over Tongues, and the great Whore 'ſits upon Tongues.* (Rev. 17. 15. & 13. 7.) '*G. F. Meſſage to Parliam.* p. 7. The Teach-'ers ſay Hebrew, Greek, and Latin, are the 'Original. Now with the light of Chriſt 'Jeſus this Doctrine is ſeen to be contrary to 'the Scripture.——They that keep in many 'Languages, keep from Chriſt; for he re-'deems out of Languages, Tongues, Kindreds, 'Nations, and People. All who are in Chriſt 'are one; and all who are in Tongues, Kin-'dreds, & Nations, & Languages, are in con-'fuſion. Thus alſo *Smith* in his *Lamentation*, p. 8.] And (1) why not as well, All that are

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in *people*, are in confuſion? The palpable groſneſs of the abſurdity would not permit this. And yet it might as well have been ſo ſaid as the other, *people* ſignifying in the Text the ſame as *Tongues*, *Kindreds*, and *Nations*, and *Languages* do. (2) Who told you *Latin* is the Original? You might with as much Truth have told the world the Teachers ſay the Scriptures were firſt written in *Engliſh* or *Dutch*. Write next time, *Chaldee*, *Hebrew*, and *Greek*. (3) The Great Whore ſits upon Tongues, ſay you. Upon Hebrew, Greek, and Latin, you mean. And I ask what this meaneth. Alas, that you cannot diſcern what *Tongues* here ſignifies, when ſo many words are uſed to make you underſtand, *Nations*, *Peoples*, *Kindreds*, *Multitudes*, and *all* that *dwell* upon the Earth, *Rev.* 17. 15 & 13. 7. 8. (4) What Scripture ſaith Hebrew and Greek are not the *Original?* Don't anſwer, *Chriſt* is the *Original*, leſt I bid you prove it from the Scripture, and you being not able to do it, become aſhamed; for I have not read in all that Holy Book, that that Divine Perſon is *Hebrew* and *Greek*. Which yet unleſs you take to prove, you will be ſhamed by your quibbles and impertinences.

G. F.

G. F. Catech. p. 10. '*As in the first* Adam '*all Died, ſo in the ſecond* Adam *are we all* '*made alive*, 1 Cor. 15. 22. How Died all 'in the firſt *Adam*, and how are we made a-'live in the ſecond? he tranſgreſſed, ſo is 'in Sin, out of life in the Death.—— Who 'be in the firſt *Adam*, they be out of the 'light, Now Chriſt is he which quickens 'from the Treſpaſſes.] The whole Chapter is of the Reſurrection of the *Body*, and not of the *Soul*; of riſing and being made alive after this life in the laſt day, and not of Regeneration before our Death. And that the preſent words ſpake of this *laſt* Reſurrection, the context abundantly ſhews. Verſ. 16. &c. *If the Dead Riſe not, then is not Chriſt Riſen. and if Chriſt be not Raiſed, your Faith is vain, ye are yet in your Sins. Then they alſo which are fallen aſleep in Chriſt are Periſhed. If in this Life only we have hope in Chriſt, we are of all men moſt miſerable. But now is Chriſt Riſen from the Dead, and is become the firſt Fruits of them that Slept. For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead.* Now follows our Text; *For as in* Adam *all Die, ſo in Chriſt ſhall all be made alive. But every man in his own order, Chriſt the firſt-fruits, afterward they that are Chriſt's at his coming. Then cometh the end, when he ſhall have delivered up the King-*

dom

dom to God the Father. The laſt enemy that ſhall be deſtroyed is Death. Now note theſe things: The quickening by Chriſt or riſing by him is of them that are *fallen aſleep in him*, and is ſuch as *himſelf* did partake of, and ſuch as by which he became the *firſt-fruits*, and ſuch as they that are his ſhall receive *at his coming*, even in the *end* of all things, when the laſt enemy *Death* ſhall be *deſtroy'd*. But now they that are Chriſt's are *already* quickned and raiſed from *Sin*, and ſuch of them as are *fallen aſleep* and are dead ſhall not receive *this* quickening at his *coming* in the *end* of all things, and *Chriſt* himſelf was never *ſo* quickened, as being never ſo Dead, nor therefore became the *Firſt-fruits* by this Reſurrection, and finally notwithſtanding *this* Reſurrection *Death* ſtill *remains*. So manifeſtly have you erred in Interpreting theſe words myſtically, *As in* Adam *all Die, ſo in Chriſt ſhall all be made Alive.* Dear Souls, ask your ſelves whence it is that you make ſuch miſtakes. Is it dulneſs of underſtanding? is it careleſneſs? or pride, or perverſneſs of mind? Do not conceit vainly, that every thing that is myſtically ſpoken, is excellently ſpoken. Let the Scriptures ſtand as they do, having been ſo ordered by a wiſer than your ſelves. For you can not put upon them greater purity and ſpiritualliſy than they

they have, though you ſhould Interpret al myſtically which they ſpake literally. An take heed of making void by ſuch Interpre tations thoſe Texts which in their *literal Sens* contein the *Chief Articles* of our Religion leſt others learn of you to do the ſame, an ſo the whole Goſpel be turned into myſtery and we have no foundation for our belief of a future Reſurrection, a Judgment-day, Chriſt's coming from Heaven to judge the World our aſcenſion thither, and entrance into tha bleſſed place the Kingdom of God, the wicked's departure into Hell and endleſs Torments, good Angels and evil, the Crucifixion of Chriſt, *&c.*

Ibid. p. 45. 'What is the higher power to 'which the Soul muſt be ſubjected? Is there 'a power which muſt not be ſubjected to? 'What is that power? That is the power 'which did not abide in the Truth which 'muſt not be ſubjected to: but that is the 'higher power which muſt be ſubjected to, 'which is above that. So this power is a- 'bove that which did go out of the Truth, 'which ſpake of himſelf; the Devil ſpake of 'himſelf. *Rom.* 13. 1. *Joh.* 8. 44. *Ibid.* p. '119. What is the higher Power to which 'the Soul muſt be ſubject to? The higher 'power is ordained of God, and is that which 'goeth over all Tranſgreſſors upon the Earth,

'and

‘ and over the Devil.—— The power which ‘ is immortal; that which anſwers the prin- ‘ ciple of God in every man. *G. F. Goſpel- ‘ Liberty.* p. 20. Every Soul muſt be ſubject ‘ to the higher power. Mark, The Soul is ‘ immortal and the power is ſo.—— When ‘ Magiſtrates acted contrary to the power ‘ ordained of God, he ſent his Prophets to cry ‘ againſt their corruptions.] Barely to cite the Text is enough to convince others (I dare not ſay you) of your error; *viz.* that the higher power there ſpoken of is not the immortal, which goeth over all Tranſgreſſors and is above the Devil; but the ſupream Magiſtrate, Rulers, Men in Authority, *Rom.* 13.1. &c. *Let every Soul be ſubject to the higher powers* (you ſhould have kept to the letter, which you deſpiſe, and not have written *power* for *powers.*] *For there is no power but of God: the powers that be, are ordained of God. Rulers are not a terror to good Works, but to evil. Wilt thou not then be afraid of the powers? They are God's Miniſters. Render tribute to whom tribute is due.* Thus again ſpeaks St. *Peter* 1 Epiſt. 2. 13. *Submit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the King as Supream, or unto Governours, as to them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.* Certainly if you

you ſpeak ſo as you make Scripture ſpeak, there is no underſtanding of you: that is, if you mean another thing than your plain words ſignifie. For nothing can be ſpoken plainer than what the Apoſtle hath written here of the higher Powers; which yet you underſtand not of Rulers, but of the immortal power, which is over all Tranſgreſſors and above the Devil, contrary to which the Rulers Act through their corruptions, and to which thoſe higher powers are to be ſubject.

G. F. Catech. p. 71. 'If they were ac-'quainted with the Goſpel Chriſt Jeſus, which 'is the power of God, *Rom.* 1. 16. they 'would be all in unity.] The Text ſays not, I am not aſhamed of the *Goſpel, Chriſt*, but the Goſpel *of Chriſt*: ſo diſtinguiſhing it from him. As St. *Paul* again doth when he ſaith, *Chriſt hath brought Life and Immortality to to light through the Goſpel.* And, *God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel.* Leſt the Reader ſhould think the *Printer* hath omitted the word *of*, let him know that they frequently thus write. *Return to Prieſts about Beverly:* p. 10. You have put the Books, *Mathew, Mark, Luke, John*, for the Goſpel, which are the carnal letter, and part of the declaration of the Goſpel, which Goſpel is Chriſt.

G. F.

G. F. Catech. p. 59. The Teachers of the World ſay, *To the Law and to the Teſtimonie*: 'and they call the Scripture ſo. The Te-'ſtimony of Jeſus is the Spirit of prophecy; 'and the Scriptures are not the Spirit, and 'the Law is Light, *Rev.* 19 10. *Pro.* 6. 23.] And the *Teſtimony* was put in the Ark, and the pot of Manna was laid up before it, unto it the Tribes went up unto *Jeruſalem*; and the Teſtimony *Jehojada* brought forth and gave it to *Jehoaſh*. The *Spirit of Prophecy* was not put in the Ark, nor the pot of Manna laid up before it, nor to it went the Tribes unto *Jeruſalem*, nor did *Jehojada* bring forth the Spirit of Propheey and give it unto *Jehoaſh*. Again, the Gentiles had not the *Law*, we are not now under it, we are delivered from it. But the Gentiles had the *Law within*, which is Light, and we are ſtill under this, we are not delivered from it. Again, the Law is *Light*. Then we may be ſure that is ſo which *Moſes* wrot, forasmuch as that is the Law. The juſt concluſion therefore is that there are more Laws and Lights and Teſtimonies than one. Yes and more Teſtimonies of Jeſus there are than the Spirit of Prophecy; for the Scriptures teſtifie of him, and you your ſelves ſay they are not the Spirit. Well, be it known unto you that as there is a Law within, ſo there is a Law

without: and this is a greater and more perfect Light, being added to that within ſince the corruption of it by the Fall, for the better information of mankind: inſomuch that all that partake hereof are in a better condition than they that want it, as partaking of a peculiar priviledge and ſpecial benefit. This was the difference of the Jews, and Gentiles: they had the Law, theſe not. And what I pray you was this Law which the Jews enjoyed, but that which was publiſhed by *Moſes* and the Prophets? for as for the internal, that the Gentiles had as well as they. Rom. 2. 14. *When the Gentiles which have not the Law, do by nature the things conteined in the Law, theſe having not the Law, are a Law unto themſelves.* Chap. 3. 1, 2. *What advantage then hath the Jew? much every way: chiefly that unto them were committed the Oracles of God.* Chap. 9. 4. *To them was the giving of the Law, and the Services of God, and the Promiſes.* Now when God ſaith to the *Jews, to the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no Light in them,* Iſa. 8. 20. Let any man judge whether he ſends them for the knowledge of his Will to the Law of the *Gentiles*, or to that given by *Moſes*, which is peculiarly called *their* Law (*It is written in your Law*, Joh. 8. 17. and 10. 34.

10. 34. Moſes *gave you the Law*, Chap. 7. 19.) whether to the Light of their own hearts, or to his Oracles, Statutes, and Judgments, as they were externally publiſhed. Or when he ſays the ſame to us *Chriſtians*, whether he ſends us to the Light in us, that we may know whether this Doctrine or the other which Men Teach be the Truth, or to the Scriptures; the Light; eſpecially in every one to whom this is ſaid, being not perfect, eſpecially not ſo perfect as the Scriptures in which God hath declared all his Will, every one being not like *Moſes* and the Prophets, Chriſt and his Apoſtles. Let any man judge, ſince God hath ſent Prophets, and by them hath publiſhed his Will, and that in writing, he yet ſends us to the Light in us for the knowledg of his Will and for the determination of all controverſies: And whether if he had not externally publiſhed a Law and Teſtimony by his Servants the Prophets, he would ſay to us, *To the Law and Teſtimony*. Let me know whether the Light in the Jews told them God would have them circumciſe, burn incenſe, offer ſacrifice, and ſlay ſuch and ſuch Beaſts and not others, keep holy the ſeventh day, abſtein from ſeveral ſorts of Meats, from Blood and things ſtrangled: and if a controverſie ſhould ariſe about theſe, whether they were to go to the written Law of

Moſes, or to the unwritten Law of Light in every one of their own Hearts. Let me know whether the Light within ſufficiently tells us, that the Meſſias is come, or indeed that one was promiſed; that Jeſus Born of *Mary* is he, or indeed that he was Born at all of a Woman and had real Fleſh; that he Died, and by that Death redeemed us, and through his Blood ſhed we are Saved upon our Repentance and an holy Life; that our Spirits do not Die, we ſhall be made Alive again and riſe from the Grave, the Wicked ſhall have endleſs Torment, the Righteous endleſs Joy: inſomuch that if Chriſt and his Apoſtles had never ſpoken a word, and we had never received the Scriptures, nor had heard a ſyllable of all this Preached by Men, we ſhould have known it all, and as firmly have believed it as now we do. For it is ſaid, we are built upon the Foundation of the Prophets and Apoſtles. And, Jeſus Chriſt hath brought Life and Immortality to light through the Goſpel. The Life was manifeſted, and we have ſeen it, and ſhew unto you the Eternal Life, which was with the Father, and was manifeſted unto us. The myſtery hid from Ages, is now made manifeſt. The things which God hath prepared for us have not entred into the heart of Man, but God hath revealed them unto us by his

Spirit.

Spirit. And theſe things were Preached unto others that they might know them, and believe, and have Eternal Life. Laſtly, the Spirit of Prophecy in the Text you cite (*Rev.* 19. 10.) is not the Spirit as it is in every man, as you underſtood it; unleſs you will ſay contrary to St. *Paul*, *all* are *Prophets*, 1 *Cor.* 12. 29. *Eph.* 4. 11. for it is the Spirit as Propheſying, and that in the ſtrict ſignification of the word, which is to prædict, as the *Angel* and St. *John* did, of whom it is here ſpoken. For thus are the Words: *I fell at his Feet to worſhip: and he ſaid unto me, ſee thou do it not: I am thy Fellow-Servant and of thy Brethren which have the Teſtimony of Jeſus: worſhip God: for the Teſtimony of Jeſus is the Spirit of Prophecy.* Which is to ſay, I am but as thy ſelf; thou haſt the Spirit of Prophecy as well as I; I am but a Prophet, teſtifying of Jeſus, like thy ſelf. As Chap. 22. 9. *I am thy Fellow-Servant and of thy Brethren the Prophets.* So that when *Iſaiah* ſaith to all, *to the Teſtimony*, exhorting them to keep cloſe to that word, and to enquire there whether that which any man ſhall ſpake be Truth, he cannot mean the Spirit of Prophecy, becauſe all have it not in themſelves, nor is it the Will of God they ſhould: for he diſpences the gifts of the Spirit ſeverally, to one Wiſdom, to another Miracles, to another

ther Prophecy, 1 *Cor.* 12. Let me hear you ſay, all men, Heathens as well as Chriſtians, have the Spirit of Prophecy in their Hearts, which teſtifies of Jeſus, and Propheſies of him, ſpeaks of things to come, of his Name, his Servants, his worſhip, his Enemies, his Kingdom and Church; as it ſpake, teſtified, and propheſied in the Angel and the Apoſtle, as appears by the whole Book.

G. F. Truth and *Deceit.* p. 10. 'To all 'as ſtumble at the ſilent waiting upon the 'Lord. Hear what *Iſaiah* ſaith: *Sit thou in 'ſilence, get thou in darkneſs, O Daughter of 'the Caldeans: thou ſhalt no more be called 'Lady of Kingdoms, Iſa.* 47. 5.—— You muſt 'witneſs ſilence before you come to ſpeak. 'For when the Devil was caſt forth, the Dumb 'ſpake. *Let the Lips be put to ſilence that 'ſpake grievous and proud things contemptu-'ouſly againſt the Righteous.* All you lying 'Lips that ſpeak contemptuous things a-'gainſt the Righteous, you are to be put to 'ſilence before you ſpeak, *Pſ.* 31. 18. Kir *of* 'Moab *was brought to ſilence, becauſe he was 'in the Night, Iſa.* 15. 1.] In all theſe places Deſtruction and Miſery, that which is to be dreaded, is meant by ſilence, and not waiting upon the Lord, which is deſireable, and which we are exhorted unto. In *Iſa.* 47. 5. it is manifeſt from the latter words: *Sit*

thou

thou in ſilence, get thee in darkneſs: thou ſhalt no more be called Lady of Kingdoms. And from verſ. 1. *Come down and Sit in the Duſt, O Virgin Daughter of* Babylon, *ſit on the Ground: there is no Throne, O Daughter of the* Caldeans: *for thou ſhalt no more be called tender and delicate.* In the other of *Iſaiah*, it is likewiſe manifeſt from the Text it ſelf, which if you had cited it fully, would have diſcovered your abuſe. Chap. 15. 1. *The Burden of* Moab: *becauſe in the Night* Kir *of* Moab *is laid waſte and brought to ſilence.* As clear is it in that of the *Iſalmiſt*: *Let the Wicked be aſhamed, and let them be ſilent in the Grave. Let the lying Lips be put to ſilence, which ſpeak grievous things and contemptuouſly againſt the Righteous*, Pſ. 31. 17, 18. Doth this ſignifie, they muſt wait on the Lord in the ſilence of their Souls before they ſpeak? Or doth it not ſignifie, they ſhall be puniſhed? As Pſ. 12. 3. *The Lord ſhall cut off all Flattering Lips, and the Tongue that ſpeaketh proud things.* Verſ. 5. *For the oppreſſion of the Poor now will I ariſe ſaith the Lord: I will ſet him in ſafety from him that puffeth at him.* And Pſ. 52. 4. 5. *Thou loveſt all devouring words, O thou deceitful Tongue. God ſhall likewiſe deſtroy thee for ever. He ſhall deſtroy thee for ever. He ſhall take thee away and pluck thee out of thy*

dwelling place, and root thee out of the land of the living. Such is the ſilence before ſpoken of, as when the Pſalmiſt ſaith, *Unleſs the Lord had been my help, my Soul had almoſt dwelt in ſilence*, Pſal. 94. 17.

G. F. General Epiſtle, p. 10. 'The Apoſtle 'ſaith *Tongues muſt ceaſe.* Then that which 'makes, as you ſay, Orthodox Divines, muſt 'ceaſe.] And in the ſame place he ſaith, *Prophecies ſhall fail, and knowledge ſhall vaniſh away*, 1 Cor. 13. 8. And then that which you ſay makes Orthodox men and Divines, muſt ceaſe. So that the Apoſtle ſpeaks no more againſt Tongues than againſt Prophecy and knowledge.

Ibid. p. 10. 11. 'The word which was in 'the beginning, is called the *word of Recon-* 'ciliation: by this word are men ſanctified 'and *made clean:* which is Chriſt, whoſe 'name is called *The Word of God*.] True, his Name is the Word of *God*; but his name is not the Word of *Chriſt:* and yet ſomething is ſo called. Say Chriſt is the Word of Chriſt, and prove there is no incongruity in that ſaying. Chriſt is manifeſtly diſtinguiſhed from his word, as every man is from what he ſpeaks and teaches, as the Philoſopher is from his inſtitutes. For it is called his Word, his Doctrine, his ſayings, that which he ſpake with his lips, and the people heard with their ears,

ears, *Joh.*15.20. & 14.23,24. & 7.16. & 8.31. And the ſame is the *Word*, through which the Text ſays, men were made *clean*; it being in the very terms clearly diſtinguiſhed from himſelf, *Joh.* 15. 3. *Now are ye clean through the word which I have ſpoken unto you.* Which is no more Himſelf than, Bleſſed are the Merciful; the poor in Spirit; the pure in Heart: Love your Enemies; ask and you ſhall receive; believe on me; and whatſoever elſe he taught, is himſelf. For thus you read again, *Joh.*4.41.42. *Many more believed becauſe of his own word: and ſaid unto the woman, Now we believe not becauſe of thy ſaying: for we have heard him our ſelves.* c. 8. 30. *As he ſpake theſe words, many believed on him.* Jam. 1. 18. *Of his own will begat he us with the word of Truth.* Such alſo is the *word* of *Reconciliation* committed unto the Apoſtles, *viz.* The doctrine of the Goſpel which they had heard and learned of Chriſt, and had alſo received by the inſpiration of his Spirit, and Preached unto the world; as is likewiſe manifeſt from the Text, 2 *Cor.* 5. 18. *God hath reconciled us unto himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation.* Which is the ſame as *He hath committed unto us, the word of Reconciliation.* And what that is, you may underſtand by this which follows, *We pray you in Chriſt's*

ſtead,

ſtead, be ye reconciled to God, for he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Go, ſaid he, Preach the Goſpel to all Nations; teach them to obſerve whatſoever I have commanded you: He that Believeth, and is Baptiſed, ſhall be Saved: And told them that Repentance and Remiſſion of Sins ſhould be Preached in his Name. Accordingly they Preached, *Act.* 13. 38, 39. *Be it known unto you, that through this man is Preached to you the forgiveneſs of Sins; and by him all that believe are juſtified from all things from which they could not be juſtified by the Law of Moſes.* Act. 2. 38. *Repent and be Baptiſed in the name of Jeſus Chriſt, for the remiſſion of Sins.* They laboured in the Word and Doctrine, and exhorted the Believers that the word of Chriſt ſhould dwell in them richly. By all this you may underſtand what is the word of Reconciliation committed to the Apoſtles, the word of Chriſt, the word which he ſpake, through which his Diſciples were made clean, and may learn to diſtinguiſh it from himſelf.

Farnſw. Prieſt's Ignorance, p. 4. 5. 'The 'Teachers of the world ſay, that the Spirit is 'the Letter, and they are inſeparable: when 'the Spirit ſaith, The Letter killeth, and is 'Death. And thou who wouldeſt raiſe the 'Spirit out of the dead Letter, art a Con-

'jurer.

'jurer. They ſay that Salvation is in the 'Scripture, and that the Power goeth along 'with the Letter, which is Death. *Burroughs Trumpet*, p. 20. You ſay Chriſt commands 'it, when the Letter doth but declare it: 'and ſay in ſuch a Verſe of ſuch a Chapter, 'ſuch a command is, not having received the 'command by the ſame Spirit.---You are in 'Witchcraft who obſerve commands with-'out from the Letter, thereby drawing from 'the teachings within by the Spirit. They 'that obeyed Chriſt, were led by the Spirit, 'and not by the Letter: for they were not 'Miniſters of the Letter, but of the Spirit. '*Return to Prieſts about Beverly*, p. 10. You 'put the Books *Matthew*, *Mark*, *Luke*, *John*, 'for the Goſpel, which are the carnal Letter. '*G. K. Help.* p. 27. The fineſt, trueſt words 'out of a bad mans mouth, can never reach 'the ſeed of God, either to the raiſing it up, 'or refreſhing it, but kills and burdens it: 'as ſaid the Apoſtle of the falſe Apoſtles, 'who had the Letter, and were Miniſters of 'it out of the Spirit and Power, *The Letter Kills.*] I begin to believe that ſome of you underſtand by the *Letter* and the Scriptures, the very *Characters* and the *Books*; foraſmuch as it is uſual with them to call them *Ink* and *Paper*. But others of you are more skilful, calling them alſo words *ſpoken*. By which

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yet I hope they do not mean the *ſounds* only, which are made by the mouth: (which, if they do, they mend not the matter at all, the ſounds being to the Ear no other than what the characters are to the Eye:) but I would believe they mean, as they ought to do, the *ſenſe* and *doctrine*: for Scripture is all one, whether it be expreſſed by the Pen, or ſpoken by the Mouth, or only conceived in the mind, that is to ſay, the *doctrine* is. Now we are to conſider, whether the *Doctrine* of the *Scriptures* be *dead* and liveleſs, *carnal* and *killing*. Here you differ again, ſome ſaying it is ſo in *it ſelf* alone *without* the *Spirit*, or as it is Preached from the Scriptures without immediate *revelation* to the Preacher, though that Preacher be neither *wicked*, nor a *ſeducer*: others ſaying it is ſo as Miniſtred by *ſuch vile* perſons. We are again to conſider of *what* Scriptures or Doctrine the Apoſtle ſpeaks, when he ſaith, *We are not Miniſters of the Letter, but of the Spirit.* And (1) can you in good conſcience ſay, the *doctrine* of the Goſpel is a *dead* and *carnal* word? Or which is all one, that thoſe Scriptures are, which expreſs that Doctrine, and that after the moſt lively manner, even according to the mind of God himſelf, who ſo delivered them by his own Spirit? Thus we read there, and thus it is ſpoken to us from thence by our

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Preachers. Sinners, you muſt forſake your evil ways, and become new creatures; not only outwardly reform, but be inwardly holy, and changed in your natures; muſt cleanſe your ſelves from all filthineſs, not only of the fleſh, but of the Spirit alſo; you muſt walk in the fear of God, and obſerve diligently all his Commandments, love them, and delight in them; or elſe you cannot be ſaved, but muſt burn, as God hath pronounced, in the Lake of Fire and Brimſtone, and ſuffer his wrath and indignation for ever. His love is exceeding great to us, who is not willing that any ſhould periſh, but that all ſhould have everlaſting life: and to that end hath given his only-begotten Son to die an ignominious and painful death, and to bear our ſins on his own body on the Tree, and to make atonement for us, and hath ſet him upon the Throne with himſelf to rule over all things for our good, and hath ſent forth his mighty and gracious Spirit to enlighten, convert, ſtrengthen, and comfort us. Courage poor Soul and look up: Glory is provided for thee who haſt offended, greater than the moſt magnificent Prince on earth enjoys. Harken to the holy Guide in thy Soul, ceaſe thy Rebellion, and thou ſhalt inherit Heaven, dwell with God in that ſupernal Palace, beholding his Face in Peace, and have fulneſs

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of joy, all perfection, and life for evermore. Bleſſed art thou, O man, who haſt ſubdued thy Luſts, overcome the World, and haſt put on Jeſus Chriſt; for unto thee belongeth this bleſſedneſs, Kingdom, and Glory. Though we Die, we ſhall be made alive again, and ſtand before the Judge, which knoweth what we have done, and what hath been in our hearts, and who will accept no mans perſon, but will render to all according to their deſerts: ſo that our portion in the end will be either that bliſs, or that miſery: and this is not our word, but the Mouth of the Lord hath ſpoken it. Now call you this a carnal Letter, a dead, inſipid, ſpiritleſs thing? Hath it no more power in it to move the Soul, than characters of Ink drawn upon a Paper? It pierces the Sinner like a Sword, and comforts the humble Soul more than Wine. The very contrivance of the Scriptures ſpits ſhame in the face of your bold aſſertion; they being adorned with all perſpicuity, that we may underſtand the truth; and with the ſtrongeſt arguments to perſwade us to our duty, as the love of God, the Death of his Son, the aſſiſtance of his Spirit, the filthineſs and incommodities of Vice, the purity, and beauty, and benefits of Vertue, the Reſurrection and the Judgment, the Glory of Heaven, and the Torments of Hell. And ſo long

long as men have underſtanding, fear, hope, and love of themſelves, this word can not be as a mere block and ſtone to them. And you may hence diſcern that there is a force in the very things themſelves, in that the ſame perſon works more upon the auditors when he Preaches clearly, pertinently, and the weightieſt matters, than when he ſpeaks of more extrinſick Points, and Doctrines of the leaſt moment, and makes Childiſh deſcants, and involves all he ſays in obſcurity. I demand, if the Scriptures be ſuch a dead letter, and killing thing, death it ſelf, why the Apoſtle wrot, or why do you? Did he contradict his Tongue with his own hand at the ſame moment? Did he believe that he ſent the *Corinthians* a word as dead as his Ink, and a letter that Killeth? or will you ſay it was not ſo with him, becauſe he had the Spirit, and that went along with it from him to them? If ſo, you muſt tell us why the Spirit may not as well accompany the ſame to us, which we likewiſe have received. But know you, however it was that life came into the dead thing, they acknowledged that his Letters were mighty and powerful, 2 *Cor.* 10. 10. And it ſeems ſome of you perceived that this Doctrine, and theſe good works which the Scriptures contein, are not altogether ſo weak and dead as others would

make

make them, for that they have added, that out of a *wicked* mans mouth they can do no good, and yet further, that the Apoſtle ſpeaks this of *falſe Apoſtles*, *The Letter kills*. Well then, our Miniſters may ſtill Preach them with comfort, if they be *righteous*; out of ſuch mouths they may do good, reach the ſeed of God, raiſe it up, and refreſh it; and there is virtue in them, if they be not Miniſtred by *falſe Teachers*; who yet you ſhould obſerve Miniſter not them, but *another* thing; the figments of their own brains in their place, *falſe Doctrine*, as they are *falſe Teachers*; whereas I thought you had underſtood by the Letter, the Scriptures without their corruption, and ſo you do, however you thus ſpeak. But I like not theſe words, *The trueſt words out of a bad mans mouth kill and burden the ſeed of God in others.* It might be more innocently ſaid, his ſinfulneſs doth this, or is the occaſion of it, than to lay the blame upon the pure and incorrupted Doctrine of God, or to charge it with ſo dreadful and diſmal an effect. I hope ſuch a conceit as this lies not at the bottom, *viz.* that the ſin in the man infects the Doctrine, and ſo it becomes noxious to others that hear it, like as breath receives contagion from a contagious Body, and conveighs the ſame to them, into whoſe Lungs it enters. Nor do I like this ſaying,

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The trueſt words out of a bad mans mouth cannot reach the ſeed of God, raiſe it up, or refreſh it. For that hereby you ſpoil the word of Chriſt of all power, and render the Doctrine of the Goſpel as impotent in it ſelf as is ſilence and a dead Mouth, or as it is our hand to work any good upon the Soul; which yet is of ſuch a nature (as I have ſhewed) as that it muſt needs have a force in it, and is called the power of God, and even herein excels the Law, in that it is more vivid and quickening. And hereby you make all the efficacy and the effect to depend upon the goodneſs of the Preacher; as if his Soul rightly moving affects the Holy Ghoſt with whom ſhe is conjoined, and that great Spirit which fills all places, transfers the motions unto the Souls of others, like as ſome ſay impreſſes being made upon the Spirit of nature, are carried by the ſame from Body to Body, juſt as a ſtroke given at one end of a line runs unto the other; ſo that no good can be done, let the Doctrine be never ſo right and excellent, unleſs ſuch a motion can be made, and no ſuch motion can be made but by a Pious Soul. If this be the myſtery, I leave it to them that love it. Only let me ſay, *The Wind bloweth where it liſteth, and thou heareſt the ſound of it, but canſt not tell whence it cometh, and whither it goeth: ſo is*

every one that is born of the Spirit, Joh. 3. 8. *As thou knoweſt not what is the way of the Spirit, nor how the bones do grow in the Womb of her that is with Child: even ſo thou knoweſt not the works of God who maketh all*, Eccl. 11. 5. *So is the Kingdom of God, as if a man ſhould caſt Seed into the Ground, and ſhould ſleep, and ſhould riſe night and day, and the Seed ſhould ſpring and grow up, he knoweth not how. For the Earth bringeth forth Fruit of it ſelf, firſt the Blade, then the Ear, after that the full Corn in the Ear.* The Seed is good, caſt it into the Ground, and as for the ſucceſs, leave that to God: who we may be ſure hath a bleſſing for his own word of truth: and as his bleſſing accompanies the goodneſs of the Man, ſo it doth the goodneſs of the Doctrine; and his Spirit which waters and quickens and brings forth Fruit, proceeds not from man, nor depends upon his ſanctity as to others reception of it, but proceeds from himſelf, and he ſends it forth whither he pleaſes, and it is willing to work in us all. Paul *Plants, and* Apollo *Waters: but God gives the increaſe. So then, neither is he that Planteth any thing, nor he that Watereth: but God that giveth the Increaſe*, 1 *Cor.* 3. That we may know whether the Spirit in one can act upon another, let the Spiritual man keep ſilence, and let a particular Doctrine or ſome

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of man, nor was taught it, but by the Revelation of Jesus Christ, *Gal.* 1. 12. you read otherwise of *Timothy* and *Titus* and other Preachers. 2 Tim. 1. 3. *Hold fast the form of sound words which thou hast learned of me.* Chap. 3. 14. *Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them, and that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through Faith which is in Christ Jesus. All Scripture is given by Inspiration, and is profitable for Doctrine; for Reproof, for Correction, for Instruction in Righteousness: that the man of God* [*Timothy*, or any other such Preacher, 1 Tim. 6. 11.] *may be perfect, throughly furnished unto all good works.* 1 Tim. 4. 11. *These things command and teach.* Vers. 13. 15. *Give attendance to reading, to exhortation, to doctrine. Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.* Chap. 3. 14, 15. *These things write I unto thee, that thou mayest know how to behave thy self in the house of God.* 2 Tim. 2. 2. *The things which thou hast heard of me among many Witnesses, the same commit thou to Faithful men, who shall be able to Teach others also. Vide etiam. Tit.* 1. 9. and 2. 15. Here then are Ministers of the Doctrine which they had learned and had been taught of men,

men, and of things committed to them by others, and ſtudying Miniſters. If they had received the word by Revelation like St. *Paul*, what need he teach and direct them? Did he teach and direct the other Apoſtles thus? Was the word committed to them by men? Had they learned it of others? Were they who were ſent forth immediatly by Chriſt and the Inſpiration of the Holy Ghoſt, choſen of men as being judged Faithful? (3) But now let us view the *Text* from whence you have taken occaſion to ſpeak as you do: a little conſideration of which would have delivered you from your errors: *viz.* 2 Cor. 3. 5. &c. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficience is of God.* Thus having told them from *whence* they had their *ability*, he next tells them *what* a *word* it is which they Preached: Verſ. 6. *Who alſo hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit: For the letter Killeth, but the Spirit giveth Life.* And ſo goes on in commendation of the ſame *Doctrine*, comparing it with the *Law*, that the glory of it might appear to exceed the Glory of the Law; ſaying, *The Law is the Miniſtration of Death and Condemnation, but this the Miniſtration of Life and Righteouſneſs. And Moſes put a Veil upon his Face, and until*

this day remaineth the ſame Veil untaken away in the reading of the Old Teſtament: but this Veil is done away in Chriſt, and we uſe plainneſs of Speech; and with open Face, beholding as in a glaſs, the Glory of the Lord, are changed into the ſame Image [Vid. verſ. 7. to 12.] *as by the Spirit of the Lord.* Wherefore he concludes, Chap. 4. 1. *Therefore ſeeing we have this Miniſtry, as we have received mercy we faint not.* So that the *Letter* is ſuch a word as is external, obſcure, dead and lifeleſs, which is without the Spirit, and which Concondemns: And therefore by no means can be the *Doctrine* of the *Goſpel*, which on the contrary is of an internal nature, perſpicuous, quick and powerful, which is accompanied with the Spirit, and which holds forth juſtification. And that it is the *Law*, is manifeſt, in that as the *Letter Killeth*, ſo he tells us of the *Miniſtration of Death*, which you your ſelves will acknowledge to be the *Law*: and *this Miniſtration*, which is the *Law*, ſo exactly anſwers the *Letter*, that it is ſaid to be ἐν γράμμασιν, *in Letters*: and as the *Letter* ſignifies that which is *external* (*Rom.* 2. 28, 29.) ſo *this Miniſtration* is ἐντετυπωμένη ἐν λίθοις, *Engraven in Stones*, verſ. 7. In this ſenſe we find him uſing the ſame terms, Rom. 7. 6. *We are delivered from the Law, that we ſhould ſerve in newneſs of Spirit, and*

not in oldneſs of the Letter. And as for the killing of the Letter, we read it thus, v. 11. *Sin taking occaſion by the Commandment, deceived me, and ſlew me.* Again, c. 8. 2. *The law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.* But I have an argument which I dare ſay you will not deny, *viz. G. Fox* ſays, the Letter here is the Law. *Treatiſe of Swearing*, p. 52. 'And ſo the Apoſtles were made able 'Miniſters of Chriſt, and of the New-Teſta-'ment, and not of *the letter* of the *Prophets*, 'and of the *law* in the Old Teſtament, in 'which there was Swearing; for the *letter* '*killeth, but the Spirit giveth life.* Why the Apoſtle calleth the *law* the *letter*, in oppoſition to the *Spirit*, belongs not to our preſent buſineſs to explain. I only therefore refer the *Reader* for ſatisfaction to *verſ.* 7.8,17,18. *Heb.* 8. 10. & 10. 1. & 9. 10. *Gal.* 3. 2, 24. & 4. 3, 9. 1 *Cor.* 12. 8, 9, 10. *Tit.* 3. 6. *Joh.* 7. 39. *Rom.* 5. 5. And how it *Kills*, and is the miniſtration of *Death* and *Condemnation*, he may learn from *Rom.* 7. 5, 8, 11. with *Mat.* 6. 17. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44. *Rom.* 8. 3. *Heb.* 9. 9. & 10. 4, 10. *Gal.* 3. 10, 21. & 2. 16. *Act.* 13. 39.

G. F. *Chriſtian Liberty*, p. 9. 'It was mat-'ter of Conſcience towards God that *Mor-'decay* did not bow to *Haman*, *Eſther* 3. 2.

'*Clarks Wife*, pag. 59. If they had put off
'their hats before you [*Judges*] reſpecting
'your perſons, then they had tranſgreſſed
'the Law, *Jam.* 2. 9. Chriſt reſpected no
'mans perſon: and God ſaith, ye ſhall do no
'unrighteouſneſs in judgment: thou ſhalt
'not reſpect the perſon of the poor, nor ho-
'nour the perſon of the mighty, *Lev.* 19. 5.
'*Mordecay* would not bow to *Haman*, nor do
'him reverence according to the King's com-
'mand, which was contrary to God's com-
'mand. And yet I ſay, God commands to
'honour all men. Which is not to riſe up
'and bow down to them, and to ſtand bare-
'headed before them, but to do good to all
'men, and to love them. *Parker's Diſcovery*,
'p. 30. Doffing the Hat is honour below,
'which men ſeek, and give one to another,
'reſpecting perſons, bowing to the Rich,
'giving them titles of Lords, Maſters, Sirs,
'but do not ſo to the poor, who are in vile
'rayment. *Ibid.* p. 65. Chriſt reſpected not
'the perſons of men, as his Enemies did
'confeſs, *Luk.* 15. 21, 22.] (1) If *Mordecay*
refuſed to bow to *Haman*, and ſhew him re-
verence out of *Conſcience*, I wonder his Con-
ſcience permitted him to receive greater ho-
nour himſelf, in riding cloathed with the
Royal Apparel, and upon the King's Horſe,
through the City, with Proclamation made
before

before him of the King's favour, *Eſt.* 6. If the King had commanded him to ſee this honour performed towards *Haman*, I believe he would have refuſed as well as he did to bow; and that he would likewiſe have refuſed to run before him, or to wait upon him at his Table, if he could have done it with equal ſafety. For that his refuſal was not out of Conſcience, we have this evidence, *Many* of as good Conſcience as he both *gave* and *received* this reverence: (you take for granted that no *other* bowing and reverencing is meant than what is ordinary among us at this day:) and they gave and received alſo titles of Honour, 1 *Kings* 1. 23. Nathan *the Prophet bowed himſelf before the King with his face to the ground, and ſaid, My Lord, O King*, c. 18. 7. Obadiah *fell on his face, and ſaid, Art thou that my Lord* Elijah? v. 12, 13. *I thy ſervant fear the Lord from my youth. Was it not told my Lord*, &c. Gen 23. 7. Abraham *ſtood up and bowed himſelf to the people of the Land.* c. 33. 3, 14. Jacob *bowed himſelf to* Eſau, *and ſaid, Let my Lord paſs over before his ſervant.* 1 Chron. 29. 20. *All the Congregation bowed down their heads, and worſhipped the Lord and the King.* Now let the reaſon be ſhewed, why the ſingle example of *Mordecay* ſhould prevail againſt all theſe. But beſides examples, we have a *precept*: Lev. 19. 32, *Thou ſhalt*

ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God. (2) And from this Text it is apparent that you ſpeak juſt contrary to the mind of God, in ſaying, that to *riſe up* is not to *honour* men, when he ſays, *Riſe up* and *honour*. And whereas you interpret that command of our Saviour, by his Apoſtle, *Honour all men*, to ſignify that we *love* them, and *do good* to them, as if this were all; common ſenſe teacheth you that theſe are two *diſtinct* precepts: and you might have learned ſo much from that very place which you cite, where they are diſtinctly named: 1 *Pet.* 2. 17. *Honour all men: Love the Brotherhood.* So Rom. 12. 10. *Be kindly affectioned one to another with brotherly love; in honour prefering one another.* (3) You miſerably confound two ſorts of *reſpect*, that in *judgment* with that of *civility*. And it is a wonderful thing that you cannot diſcern the difference, when you cite the very Text which plainly ſhews it; *Lev.* 19. 15. *Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not reſpect the perſon of the Poor, nor honour the perſon of the Mighty: but in righteouſneſs ſhalt thou judge thy Neighbour.* Where you might have obſerved, that reſpecting of the *Poor*, is as well forbidden as of the *Rich*: and that it is a peculiar injunction to *Judges*. The true ſenſe is this, Let

neither

neither the Poor be favoured for his poverty, nor the Mighty for his greatneſs; but *judge* the Cauſe juſt as it is in it ſelf, without any regard to the perſons. Which is quite another thing than to put off the Hat, Riſe up, or Bow, or ſay Sir, in our common diſcourſe. Which kind of reſpect you would prove our *Saviour* gave not, from the teſtimony of his Enemies: but with the like perverting of the Text; which like the former, ſpeaks of giving faithful *judgment*, and of declaring the Truth, without *favour* to any perſon; as the bare recital of the Text will ſhew. Luk. 20. 21. 22. *Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any, but teacheſt the way of God truly: Is it lawful to give Tribute to* Cæſar, *or no?* (4) As for St. *James*'s words, let us conſider them diligently. c. 2. 1. *Have not the Faith of our Lord Jeſus Chriſt with reſpect of perſons.* That St. *James* ſpeaks this, not againſt all reſpect, but that the *Poor* as well as the Rich ſhould be *regarded*, and that they ſhould not be *contemned*, will appear by what follows. For ſays he next: *For if there come into your Aſſembly a man with a gold Ring, in goodly Apparel, and there come in alſo a poor man in vile rayment, and ye have reſpect to* [ὀπιδλέψητε, look upon] *him that weareth the gay cloathing, and ſay unto him, ſit thou here in a*

good

*good place, and ſay to the poor, ſtand thou there, or ſit here under my Footſtool, are ye not then * partial in your ſelves, and are become judges of evil thoughts?* Take away then this *partiality*, and let the *poor* be reſpected, and then the Apoſtle is *ſatisfied.* Let them not be put under the Foot-ſtool, but be put in a good place, as the Rich are, and he will not condemn us. He ſpeaks not againſt the *reſpect* of the *Rich*, but the neglect and *contempt* of the *Poor.* In favour of them he writes; telling us withal that we *judge* amiſs, and not as Chriſtianity hath inſtructed us, if we think that there is any great matter in a few fine cloaths, and in riches, and that a poor man may be *ſlighted* meerly upon the account of his *poverty*; for the Rich may be a very Enemy of God and all goodneſs, and the Poor may be as much adorned with vertue, which is the true Riches, as the other is with gold. As it follows: *Hearken my beloved Brethren, hath not God choſen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promiſed to them that love him? But ye have deſpiſed the poor.* Theſe laſt words ſhew again whereunto the Apoſtles diſcourſe tendeth, *viz.* That the *Poor* be not *contemned.* God, ſays he, hath conſidered them, he hath not overlooked them

* See c. 3. 17. *Act.* 15. 9. 1 *Cor.* 11. 29.

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in his diſtribution of divine things, having made them rich in faith, and ſo heirs of his own Kingdom; and for this ſome of them you ſee are worthy to be *regarded:* but however, to deſpiſe any of them, is to do contrary to God, who hath choſen ſuch. *Do not rich men oppreſs you, and draw you before the Judgment-ſeats? Do they not blaſpheme that worthy name by which you are called?* Riches make not men better; for ſome that have them, are the greateſt ſinners, and your Perſecutors; and therefore there is no reaſon to regulate your eſteem of men altogether for their ſake. *If ye fulfil the royal law, according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well.* It is well done be ſure to obſerve the great Commandment of the Law, which is alſo the Commandment of our Lord Chriſt in his Goſpel, *love thy Neighbour as thy ſelf.* And this requires love to all, to the poor, for he is equally thy Neighbour: and if we muſt *love* him, we know then that this cannot conſiſt with the *contempt* of him. And as we would not be deſpiſed, if we were poor, ſo ſhould we love *others*, as we do our ſelves, and not deſpiſe them that are in that condition. *But if you have reſpect to perſons, ye commit ſin, and are convinced of the law as Tranſgreſſors.* But know you, to reſpect perſons is directly forbidden in the *law.* As *Deut.*

I. 17.

1. 17. *Ye ſhall not reſpect perſons in judgment: but you ſhall hear the ſmall as well as the great.* And to honour the Rich, and not the Poor, to look upon the one highly, and to deſpiſe the other, is juſt ſuch another partiality as to hear the great, and not the ſmall, to do juſtice to the one, and not to the other; and therefore if you do thus, ye are alike convinced of the Law as Tranſgreſſors. But now, ſaid the Law, you ſhall not *honour* man, not any man whatever? We know the contrary: for it is ſaid, *Honour Father and Mother*: *Honour the Face of the Old Man.* And therefore when it ſays, Have no reſpect of perſons, it cannot mean in this ſenſe. *Acceptation* of *perſons*, and *giving* of *honour* to men, are two very *different* things. Wherefore St. *James* ſpeaking of *that reſpect* of perſons which the Law did *condemn*, he cannot be underſtood of *that* which it did *not condemn*, namely, the *honouring* of men; as if he abſolutely prohibited it. Which we may know further cannot be his meaning, in that it is contrary to St. *Peter*, who ſaith, *Honour all men.* And all that I can obſerve from his whole diſcourſe (which we have ſeen) is, that he pleads for the due obſervation of this Precept, which is inconſiſtent with giving *honour* to the *Rich*, and *none* to the *Poor*, reſpecting thoſe, and deſpiſing theſe, which is the thing he condemns.

demns. If it had been ſaid, If you have reſpect to the Rich, and your friends and kindred, and beſtow gifts upon them, and do them courteſies, and receive not the poor, and enemies and unallied, nor ſhew them any kindneſs, are you not partial? Would this ſignifie that no ſuch thing ought to be done to our Kindred and Friends, and the rich? By no means ſo: Yes, notwithſtanding our Saviour ſaith, *When thou makeſt a dinner, call not thy friends, nor thy brethren, nor thy rich neighbours*, Luk. 14. 12. So when it is ſaid, *If you have reſpect to the rich man, and ſay to him, ſit thou here in a good place, and ſay to the poor, ſit thou here under my footſtool, are ye not partial?* Neither doth this likewiſe mean, that a Rich man may not be reſpected, honoured, and ſet in a good place. I would willingly know, ſince he ſays, to reſpect perſons is to be *partial*, how I am partial if I *reſpect all*, by putting off my Hat, riſing up, and bowing to all. Which reſpect he that gives to the Rich, and denies it to the Poor, is the perſon St. *James* condemns. And truly if a man hath either the fear of God, or the love of men, or but common civility, he will pay his fellow-creature this reſpect, and much more of the ſame ſort, how mean ſoever he be, as he doth to his Superiors. The refuſal of which, what doth it argue but

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pride and contempt? Well, but you then further ſay, St. *James* would have no *differenee* made, but that one be reſpected and honoured *as much* as another; the Poor as much as the Rich, the meaneſt as much as the mightieſt. Not ſo, my Friends, for in the ſame place where it is ſaid, *Honour all men*, it is ſaid, *Honour the King*, 1 *Pet.* 2. 17. which denotes ſomething peculiar, which is due to him, and not to others. And it is ſaid again, *Render to all their dues, Tribute to whom Tribute is due, Cuſtome to whom Cuſtome; Fear to whom Fear, Honour to whom Honour*, *Rom.* 13. 7. In that it is ſaid, *Honour to whom Honour is due.* It denotes here ſomewhat more than that which is due to all men, even as he ſays the ſame of Tribute, and Cuſtome, and Fear; which we know are not due to all. It is ſaid moreover, as for greater Emphaſis of a lamentable condition, *The faces of the Elders were not honoured*, Lam. 5. 12. And note our Saviours words, Luk. 14. 10. *When thou art bidden to a Wedding, ſit down in the loweſt room, that when he that bad thee cometh; he may ſay unto thee, Friend, go up higher; then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.* This is honouring of one more than another, and our Saviour allows it. You may obſerve alſo that *God* himſelf hath given Titles of Honour with difference; for he ſtyles

ſome

ſome Gods, Kings, Honourable, Lords, Ladies, and doth not call all ſo, nor all theſe by the ſame name. And that you may know when he thus ſpeaketh, it is not as if he ſaid, *whom the world calls ſo*; remember but that one ſentence, *I have ſaid ye are Gods*; together with our Saviour's words, *If he called them Gods, &c.* John 10.34,35. My Friends, why let you the poor man ſtand at your doors, and begg for bread, and give him a piece only; and that of the courſeſt ſort, and yet invite the rich man in to your houſe, ſet him at your Table, and feaſt him with the beſt? Is not this reſpect of perſons? and are you not partial? Yes, and when the King (ſuppoſe) feaſts with you, why do you give him the ſilver Plate, and damask Napkin, and provide attendants of the better ſort, when the poor man muſt have the wooden Trencher, and the hurden Towel, and ſcarce any obſervance; or none at all? Do ye offer the King a wooden diſh to drink in? which yet you give the poor man, and for no other reaſon, but becauſe he is ſo. Set you the Beggar down by the Noble? Or if he place himſelf at the head of the Table, in ſuch a preſence, do ye not bid him change his place and come lower, and ſo ſhame him? which alſo you would not do, if it had been among his Fellow-beggars. Are not theſe unrighteous things? Is not this partiality? And have you not,

Becauſe of this, the Faith of our Lord Jeſus, with reſpect of perſons? Think of it. And think again, whether thus to do, be not as much as to put off the Hat.

Clark's Deſcription of *Prophets*, p.26.Mat.5. ‘ *Swear not at all.* But you will ſay, this is meant ‘ of ordinary Swearing. But whoever thou ‘ art, by thy earthly carnal wiſdom knoweſt ‘ not what Chriſt meant. Is there not ‘ Swearing before Magiſtrates every day in ‘ one place or other, at Terms, Sizes, Quarter-‘ Seſſions, Court-Leets? would you have it ‘ commoner?] Thus lies our Saviours words, *Mat.* 5. 33. &c. *You have heard that it hath been ſaid to them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths.* Though the latter words, which belong to promiſſory Oaths, ſeem to infer, that the former, whoſe oppoſite they are, do ſo too: yet I ſhall underſtand falſe aſſertions, as well as non-performance of promiſes made by Oath to be here forbidden: as if it had been ſaid thus, Thou ſhalt not forſwear thy ſelf, but ſhalt ſwear truly, or, and moreover, thou ſhalt perform unto the Lord thine Oaths: which then would plainly have taken in both. For I doubt not but thoſe words, as they ſtand in the Law, forbid both, and no queſtion but as the Jews ſwore commonly of their own accord in the one

ſort,

ſort, ſo they did in the other; and our Saviour intends equally to rectifie the fault. It follows, *But I ſay unto you, Swear not at all.* This muſt be more than the *Law* ſaid, and therefore prohibits Swearing, though the Truth be aſſerted, or the promiſe performed. For as much as the Law it ſelf prohibited falſe aſſertions by Oath, and non-performance of promiſes ſo made. But now this *Swear not at all*, denotes a *voluntary* act, and relates to the evil cuſtom of the *Jews*. As if it had been ſaid, Swear not at all, as you commonly do of your own accord: No, though you ſwear truly. And therefore it belongs not to the taking of an Oath before a *Magiſtrate*, which is a *conſtrained* act; as every one knows the difference betwixt *Swearing* and being *adjured*. Next he ſays: *Neither by Heaven, nor by Earth, nor by Jeruſalem, nor by thy head.* This is another indication that the ſwearing which our Saviour forbids, is that which men uſe freely of themſelves in their converſe: for that the *Magiſtrate* never adminiſtred an Oath in his judiciary proceſs in *theſe forms*, but only as the Law required, in and by the *Name* of *God*. But the people uſed commonly ſuch Oaths in their ordinary converſe and private buſineſs. And that they did, partly out of *reverence* to the Name of God (as we learn from *Philo*

Judæus *:) and partly becauſe they thought themſelves the *leſs obliged* by theſe; as we learn from our Saviour, *Mat.*23.16,18. *Wo to you blind guides; which ſay, whoſoever ſhall ſwear by the Temple, it is nothing; but whoſo ſhall Swear by the Gold of the Temple, he is a Debtor: Whoſo ſhall Swear by the Altar, it is nothing; but whoſo ſhall Swear by the Gift that is upon it, he is a Debtor.* So that our Savior ſays thus much: *Swear not at all*; I do not mean only by the Name of God, but in any of thoſe other forms which are in uſe among you, as by Heaven, Earth, the Temple, the Altar, *&c.* which clearly ſignifies that the ſwearing which he forbids, is in that manner in which thoſe *forms* were *uſed*: which was in ordinary *converſe*, not in ſolemn *judicature*. He adds further thus: *For Heaven is God's Throne, Earth his Footſtool, Jeruſalem his City, and thou can'ſt not make one hair white or black.* Which is to ſay, Though you think it

* *De Spec. Leg.* p. 594. Κὰν εἰ μὴ ἀναγκάσει, &c. If neceſſity require an Oath, it is more fit to ſwear by the health and old age of Father and Mother, if they be living; and if they be dead, by their bleſſed memory: becauſe God is not to be raſhly named.---- Some are wont to ſay, So help me, omiting the reſt which might be compleated, not by adding, the moſt High, but Earth, Sun, Heaven or the World. But others are ſo haſty, that paſſing by the creatures, they are bold to ſwear by the Creator himſelf.

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leſs, becauſe you do not uſe God's name in theſe forms, I tell you it is all one; for even herein you do Swear by *him*, c.23.21,22. *Whoſo ſhall Swear by the Temple, ſweareth by it, and by him that dwelleth therein; and he that ſhall Swear by Heaven, ſweareth by the Throne of God, and by him that ſitteth thereon.* Laſtly, it is ſaid, *But let your communication* [λόγος, ſpeech, word,] *be yea yea, nay nay; for whatſoever is more than theſe, cometh of evil* As if he had ſaid, only ſay to one another, It is ſo, or it is not ſo: I will do it, or I will not do it. Which further ſhews, that our Saviour's prohibition is limited to our common converſe with one another. As for the reaſon of the prohibition, it ſignifies thus much, This common voluntary ſwearing ariſeth from ſome evil principle or other, as the malignity of nature, pride, vanity, profaneneſs, paſſion, irreverence of God, or the inſtigation of the Devil. But now, if only *voluntary* ſwearing be here forbidden, it may be ſaid, The *Law* forbad as *much*, and therefore our Saviour hath *added* nothing to it; whereas he tells us in the ſame place (*verſ.* 17.) that he came to *fulfil* and compleat it; and this is one particular in which he hath done ſo, as is evident by his making it an inſtance of his ſuperaddition. To which I anſwer, It cannot be queſtioned but that our Saviour hath *expreſſed* the Law

in its *full latitude*; eſpecially conſidering he now intended to compleat it. And as he did expreſs it, it is manifeſt he hath compleated it. For whereas it is ſaid only, *Thou ſhalt not forſwear thy ſelf*; is not this more which he ſays, *Thou ſhalt not Swear at all in communication?* If the Law ſaid this, how could our Saviour ſpeak as he doth by way of *addition, But I ſay it?* Which ſignifies plainly that the Law did not ſay, *Swear not at all in communication?* But what then? Might the *Jews* ſwear *as much* as they *pleaſed* in common ſpeech and converſe, ſo that they ſwore *truly?* I ask likewiſe, foraſmuch as the Law ſaid only, *Thou ſhalt not commit Adultery*: might the *Jews* therefore *luſt* after Women as much as they pleaſed, and was there no *ſin* to them in ſo doing? By no means ſo: neither the one, nor the other; for though the Law *expreſſed* no more, yet they might diſcern by the common light of nature, and much more by that light which the Law of God (which *Moſes* delivered to them) afforded, that God's name was not to be uſed in vain, and that they were not to Swear rudely, lightly, irreverently; and that likewiſe unclean deſires ought not to lodge in the heart: As, though the Law expreſſed not the *promiſe* of *eternal* life (as ſay ſome) yet they could not be altogether ignorant of it, nor were they, but expected

pected ſome ſuch reward, which is now fully manifeſted. I will add one thing more: Is not St. *Paul's* ὴν καύχησιν, *By your* [al. our] *rejoycing which I have in Chriſt Jeſus*, (1 *Cor.* 15. 31.) as much as the common Oath ὴν Θεὸν, *By God?* or as much as *By the Temple?* which our Saviour tells us is an Oath, Is not his πιστὸς Θεὸς, *God is true*, or, *as God is true.* (2 *Cor.* 1. 18.) as much as the Oath חי יהוה *The Lord liveth*, or, *as the Lord liveth*, or, *God's life? Jer.* 12. 16. 1 *King.* 17. 1. Is not his, *I call God to record upon my Soul* (2 *Cor.* 1. 23.) as much as *God do ſo to me, and more alſo*, &c. *Ruth.* 1. 17. 1 *Sam.* 4. 14. Do not theſe former as much expreſs the nature of an Oath as the latter? or as much as ſo help me God, By this light, By this Drink, which are uſed as forms in Swearing? For my part I would as unwillingly uſe the one, as the other. And I put it to your Conſcience, whether in Witneſs-bearing, or in the matter of Allegience and Supremacy, or any other publick concern, you will ſay before the Magiſtrate, I call God to record upon my Soul, or, As God is true, or, By our joy in Chriſt Jeſus, this is ſo, or, thus will I do. Well then, St. *Paul* ſpeaking thus more than once, and deliberately in writing, certainly he did not underſtand our Saviour's words ſo ſtrictly, but that a Chriſtian may upon

weighty conſideration ſwear ſometime in the fear of God, when he is not required by the power of the Magiſtrate. And my reaſon for this is, not only that Holy Mans example, but becauſe this kind of Swearing proceedeth not from evil, neither irreverence towards God, nor vanity of mind, no inconſiderat-neſs, nor any corrupt principle; which is the reaſon of our Saviour's prohibition. To prevent your cenſure, let me publiſh, that to my knowledge I never Swore any ſort of Oath but before an Officer that required it: I thank God for his grace.

Biſhops Jeſus Chriſt. p. 18. 'Chriſt was 'with the Church in the Wilderneſs, and 'with the Angel, who ſpake to *Moſes* in 'Mount *Sina*, and with the Fathers who re-'ceived the lively Oracles, but they would 'not obey, but thruſt him from them, *Act.* 7. 38, 39.] The Text ſays not *Chriſt*, but *Moſes* was with the Church in the Wilderneſs and with the Angel, and with the Fathers, and *Moſes*, not *Chriſt*, they thruſt from them. And whether you mean the Fathers, or Chriſt (as the one you muſt mean) received the *Oracles*, the Text tells you likewiſe it was *Moſes*. For thus it runs: *This is that* Moſes *which ſaid unto the Children of* Iſrael, *a Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me; him ſha-*

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ye hear. This is he that was in the Church in the Wilderneſs with the Angel that ſpake to him in Mount Sina, *and with our Fathers: who received* [ὃς ἐδέξατο] *the lively Oracles to give unto us. To whom our Fathers would not obey, but thruſt him from them, and in their hearts turned back again into* Egypt, *ſaying unto* Aaron, *make us Gods to go before us: for as for this* Moſes *we wot not what is become of him.*

Gibſon's Everlaſting Rule. p. 45. 'Chriſt 'ſaid *Think ye that I came to ſend peace upon 'Earth? I tell you nay, but a Sword: Mat.* '10. 34. Now you carnal-weaponed men, 'this Sword was not like your *Carnal* Sword, 'which Kills the Creatures in their Sins, but 'was a *Spiritual* Sword, which did enter into 'the Hearts of the Wicked and cut down the 'Sin.] But ſay I, the Sword which the Text produced ſpeaks of, is the Carnal, which Kills the Creatures, and not the Spiritual which cuts down Sin; that which Kills the Body, the Bodies of Chriſt's Diſciples, and not that which enters the Hearts of the Wicked; that which the Wicked uſe againſt the Righteous, and not that which Chriſt uſeth againſt the Wicked. Or which is all one, it is Perſecution, Hatred, Reproach, Variance, and (as the Sword ſtrictly taken doth ſignifie) it is Death it ſelf, the Killing of the Body. For

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It follows, *For I am come to ſet a man at Variance againſt his Father, and the Daughter againſt her Mother; and a mans foes ſhall be they of his own houſe.* And ſuch foes they are that Kill the Body: as we find a little after this in theſe Words, *He that loſeth his Life for my ſake ſhall find it.* And as appears by thoſe a little before our Text, verſ. 28. *Fear not them that Kill the Body:* And verſ. 21. *Brother ſhall deliver up Brother to Death.* The whole diſcourſe is of Perſecutions, which ſhould ariſe by reaſon of the word of Chriſt which his Diſciples were to Preach and profeſs openly; of evil which they ſhould ſuffer upon the account of their Religion. Wherefore when our Saviour ſays he *ſends* this Sword, he only means that it will *come* upon his account. And whereas he expected tranquillity and great earthly proſperity from him (he being the King that was to Rule; whoſe Kingdom alſo they thought ſhould be like other Princes, with external pomp and dominion, Chap, 18. 1. *Act.* 1. 6.) he faithfully tells them afore hand the contrary, that they ſhall meet with many troubles, to the end they might be armed againſt them. And for the Expoſition of his *ſending* a Sword I give his own words, verſ. 12. *Ye ſhall be hated of all men for my ſake.* Joh. 16. 33. *In the World ye ſhall have Tribulation.*

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Mat. 13. 21. *Tribulation or Perſecution ariſeth becauſe of the Word.*

Reb. Trevers Teſtimony. p. 21. ‘ *Had I not* ‘ *come into the World ye had had no Sin. But* ‘ *now your Sin remains, becauſe ye believe not* ‘ *on him whom God hath ſent: for I am come* ‘ *a light into the World.* This his coming thou ‘ wouldeſt have only at that time at *Jeruſa-* ‘ *lem*, as if he had not come before nor ſince. ‘ I would enquire of thee, was there no Sin ‘ till Chriſt was manifeſt at *Jeruſalem*? The ‘ cauſe of all Sin was and is the not coming ‘ to him which ſaves from Sin, who was and ‘ is and is to come: and ſo he that was the ‘ Light ſays, *I am come a Light into the World.*] Yes, this his coming, this ſpoken of in the Text, was *only* at *Jeruſalem*, that in his *Body* among the *Jews*. As will appear from the words: Joh. 15. 22. 24. *if I had not come and ſpoken unto them, they had not had Sin: but now have they no Cloak for their Sin. If I had not done among them the works which none other man did, they had not had Sin.* For when did Chriſt ſpeak unto thoſe Jews *then Living*, and do thoſe works among them, but ſince his Birth of the Virgin *Mary*? Means he not by that which he ſpake unto them, that which he ſpake with his *Carnal Mouth*, and they heard with their Carnal Ears, his Preaching in their Cities, Syna-

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gogues, and Temple? Means he not by his Works, thoſe that he did in *Corazin*, *Bethſaida*, *Capernaum*, which they ſaw with their Carnal Eyes (as the healing of Diſeaſes, the expulſion of Devils, &c,) and for the contempt of which he pronounced woes againſt them? ſo ſure is it that his coming here ſpoken of is only that at *Jeruſalem* in his Fleſh. And how is it poſſible to underſtand any other coming than this by thoſe other words which you cite, *God hath ſent me, I am come a Light into the World?* As well may you underſtand theſe words alſo of God's ſending him, and his coming into the world before his incarnation, *God ſent his Son in the likeneſs of Sinful Fleſh. In the fulneſs of time God ſent forth his Son made of a Woman. I am come forth from the Father, and am come into the World. To this end was I Born, and for this end came I into the World.* For thus lie the words, ſpeaking plainly of a ſending and coming *lately* into the World, and ſuch a ſending and coming as that he had a *Mouth* to ſpeak with to Mens Ears: Joh. 12. 44. *He that believeth on me, believeth not on me, but on him that ſent me. I am come a Light into the World, that whoſoever believeth on me, ſhould not abide in darkneſs. And if any man hear my words and believe not, I judge him not: for I came not to judge the World, but to ſave*

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the World. (And when was this?) *The word that I have ſpoken, the ſame ſhall judge him in the laſt day. For I have not ſpoken of my ſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay.* (2) This coming of Chriſt at *Jeruſalem* being only ſpoken of, in reſpect of *this alone* muſt he therefore be underſtood when he ſaith in the ſame place, *If I had not come, they had had no Sin*? And to your enquiry, was there no Sin before, I anſwer there was. But if you put the queſtion as you ought to do, had not *theſe Jews* had Sin if Chriſt had not come in his Body and ſo ſpoken unto *them* and done his works among them? the Text would have anſwered you, *they had not.* Which is not to be taken *abſolutly* (as you take it, ſaying, if Chriſt had not come a Light into the World before in the hearts of men, then indeed there had been no Sin at all. Which is another falſe interpretation of yours.) but *comparatively*, They (thoſe Jews that heard Chriſt's Doctrine and ſaw his Miracles, and yet believed not, nor repented) had not had Sin in compariſon of what now they have; their Sin had been leſs, they had been more excuſable. Which ſenſe is manifeſt from thoſe Words in the Text, *But now have they no Cloak for their Sin.* For if they will not ſee when they have the cleareſt Light, nor believe

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when they have multitude of miracles, nor repent when they have the beſt inſtruction, what can they plead for themſelves? And in like manner we had not had Sin, if the Goſpel had not come unto us: our Sin would not have had thoſe aggravations which now it hath, it being now the abuſe of far greater Grace.

G. W. Authority of Miniſtry. p. 2. 'Baptizing people in outward Baptiſm doth not 'Baptize Men into the name of the Father, 'Son, and Holy Ghoſt. *p.* 7. That Baptiſm 'which Chriſt commanded, *Mat.* 28. and '*Mark.* 16. is of neceſſity unto Salvation. 'For by it they were to Baptize men into the 'name of the Father, Son, and Holy Ghoſt. 'Now without being Baptized into this name 'a man cannot be ſaved. For by no other 'name under Heaven comes Salvation, but 'by the name of Jeſus. But there is not a 'neceſſity upon Water-Baptiſm, and there-'fore it was not Water-Baptiſm, but the Spi-'ritual Baptiſm, which was an effect of the 'Goſpel which is the power of God, which 'the Diſciples Preached.— The Diſciples 'obeyed this command, when they Mini-'ſtred the Spirit and turned men from dark-'neſs to light. And a Teſtimony of this was 'manifeſt when the Holy Ghoſt fell on them 'that heard the Diſciples Preach.] But

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(1) *Water-Baptiſm* is meant in that command of our Saviour, *Mat.* 28. and *Mark.* 16. For with *Water* the *Apoſtles* to whom the command was given, Baptized, and in all places, and all *ſorts* of perſons, both Jews and Gentiles, and the very *beſt* converts: three thouſand Jews that repented at St. *Peter's* Sermon and gladly received the word, *Act.* 2. Men and Women of *Samaria*, *Simon Magus*, and the *Eunuch* of *Ethiopia*, Chap. 8. *Paul*, Chap. 9. *Cornelius* & his company, Chap. 10. *Lydia.* and her houſhold, and the Jailor and his. Chap. 16. *Criſpus* and many *Corinthians*, Chap. 18. Twelve *Epheſians* which were *John's* Diſciples, Chap. 19. Now what neceſſity was there, or what reaſon, that the Apoſtles did thus *conſtantly* Baptize *all ſorts* of proſelytes, the moſt *Holy* and the moſt *Perfect* not excepted, and yet add, thoſe that did not *deſire* it of them, if they did it not in *obedience* to Chriſt's *command*? And if they might altogether *forbear*, why ſaid *Peter* thus, *Can any forbid Water, that theſe ſhould not be Baptized which have received the Holy Ghoſt as well as we?* And why *commanded* he them to be Baptized? *Act.* 10. And why did he not forbear, when he knew that to Baptize theſe Gentiles would give *offence* (as it did) to his Brethren of the *circumciſion? verſ.* 28. 34, 35. *Chap*, 11. 2. 3. And eſpecially why did

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he not forbear for a *ſeaſon*, till he had *ſatisfied* his Brethren by certifying them of his *Viſion*? For might not ſuch as you have ſaid, what *need* of *Water* whilſt they *Believe* and have received the *Holy Ghoſt*? what *commandment* is there for it? what *offence* would be given to any, if this *arbitrary* Ceremony were omitted? which if they had ſaid, you ſee who would have *reproved* them, as is manifeſt by his words. Add we further, and *juſt* as it is in our Saviour's *command*, *ſo* the Apoſtles *practiſed* in their Water-Baptiſm. Which is an indication that what they did was in *execution* of that command, and therefore that Water-Baptiſm is there meant. For as he ſaid, *Preach* the Goſpel, and them that *Believe* Baptize: ſo we find they *Preached* and required *Faith* before they Baptized. Act. 8. 12. *When they Believed* Philip *Preaching the things concerning the Kingdom of God, and the name of Jeſus Chriſt, they were Baptized.* Verſ. 35. Philip *Preached Jeſus unto the* Eunuch: *and the* Eunuch *ſaid, ſee here is Water, what doth hinder me to be Baptized? And* Philip *ſaid, if thou Believeſt with all thy heart thou mayeſt. And he anſwered, I believe that Jeſus Chriſt is the Son of God. And they went down into the Water, and* Philip *Baptized him.* Further, they Baptized ſuch (both Jews and Gentiles) with Water as had been

been Baptized with the *Holy Ghoſt*, and that as that ſignifies either *Sanctification* or other *gifts* of the Holy Ghoſt: as appears in the former inſtances, *Act.* 2.37,41. & 8.12.37,38. & 9. 15, 18. & 10. 47, 48. And if they did not thus upon the account of Chriſt's *command*, you muſt produce ſome Scripture which tells you *another reaſon* why they did it. But if you can produce no ſuch Scripture, then it is ſure that Water-Baptiſm was meant in that command. For when they ordeined that the Gentiles ſhould abſtain from *Meats* offered to Idols, and from *Blood* and things *Strangled*, the reaſon is aſſigned, *Act.* 15. 21. And ſo likewiſe is it, when *Paul Circumciſed Timothy*, and when again he *purified* himſelf with others, *Act.* 16. 3. & 21. 20. *&c.* Finally, whereas St. *Paul* ſays, 1 Cor. 1. *Chriſt ſent me not to Baptize but to Preach*, it implies that he did ſend *others* to Baptize whom he alſo ſent to Preach. And moreover he ſpeaking there of Baptizing *Gentiles*, to what *miſſion* can his words relate but to *this*, where we find the Gentiles expreſſed, *Go teach all Nations, Baptizing them?* eſpecially conſidering it was to the *other* Apoſtles that Chriſt ſpake thoſe words, St. *Paul* at that time being not choſen into the number, and that when he was choſen it was not ſo ſaid to *him* as it was to *them*, *Preach* and *Baptize*,

tize, but only, *Preach*, *Act.* 9. & 22. & 26. 16. *&c.* And that he ſpeaks there of *Water-Baptiſm*, is evident, and you grant it, alledging the ſame words frequently againſt the neceſſity of it. Wherefore according to St. *Paul* Water-Baptiſm was intended by our Saviour in that command to his Apoſtles. And thus having proved this, I need not prove the *neceſſity* of it unto *Salvation*, and that hereby men were Baptized *into the name* of the Father, Son and Holy Ghoſt; forasmuch as the Text aſſerts both, as your ſelves grant of that Baptiſm whereof it ſpeaks, which I have proved to be the Water-Baptiſm. But yet becauſe theſe are the reaſons why you cannot believe this external Baptiſm to be there meant, I will proceed to ſhew the invalidity of them. And therefore (2) I aſſert contrary to you, that by *water* men were Baptized *into the name* of Chriſt (or, *unto*, εἰς, as it is ſaid, 1 *Cor.* 10. 2. *All our Fathers were Baptized* εἰς τὸν Μωσῆν, *unto Moſes.*) This I prove from the following Texts. 1 Cor. 1. 13. *Were ye Baptized into the name of* Paul? The anſwer muſt be, we were not, but into *Chriſt's* name. Verſ. 14, 15. *I thank God I Baptized none of you but* Criſpus *and* Gaius, *leſt any ſhould ſay I Baptized into my own name.* To think ſo was amiſs. And why, but becauſe they were Baptized only into the name of *Chriſt?*

Chriſt? As then it was into Chriſt's name they were Baptized, ſo is it as manifeſt that it was by *water*: for he *thanks* God (by reaſon of their quarrels) that he Baptized ſo few of them: which he would not have done, if he had meant the *Spiritual* Baptiſm. And of the ſame Baptiſm he ſpeaks again thoſe words, verſ. 17. *Chriſt ſent me not to Baptize, but to Preach*: which you your ſelves underſtand of Water-Baptiſm. Again, from *Act.* 19. 5. *When they heard this, they were Baptized into the name of the Lord Jeſus.* Which is the ſame Baptiſm that they had received before by *John*, and therefore with *water*: there being only this difference, *John's* was that they ſhould believe on him that ſhould come after him, the perſon being not named, verſ. 4. (for thoſe words, *that is on Jeſus Chriſt*, are St. *Paul's*:) but this was unto Jeſus Chriſt expreſly named. And beſides, the *Spiritual* Baptiſm (which, according to your own words, is the falling of the Holy Ghoſt upon others by the Miniſtry of the Apoſtles) *followed* this. As we read in the next verſe: *And when Paul had laid his hands upon them, the Holy Ghoſt came on them, and they ſpake with Tongues and Propheſied.* Again, *Act.* 8. 16, 17. *As yet the Holy Ghoſt was fallen on none of them: only they were Baptized into the name of the Lord Jeſus.* That it was with

water is manifeſt, in that *Simon Magus* was one of them that were Baptized, verſ. 13. and he being yet in the *bond* of *Iniquity*, had not received the *Spiritual* Baptiſm, verſ. 23. And *Philip* it was that Baptized them, verſ. 12. who, as we read verſ. 38. Baptized with *water*, where again it is manifeſt, that as it was with Water he Baptized the Eunuch, ſo it was *into the name* of Chriſt. For he making *profeſſion* that Jeſus Chriſt was the Son of God, *Philip* Baptized him. Which muſt needs ſignifie that he Baptized him *unto* the ſame *Jeſus*, or unto his *name*, which is all one, as you may ſee by verſ. 12. *Rom.* 6. 3. *Gal.* 3. 27. (3) I aſſert contrary to you, and prove, that Water-Baptiſm was *neceſſary unto Salvation, viz.* in that ſort as the Text expreſſes it: Mar. 16. 15, 16. *Go into all the World and Preach unto every Creature. He that Believeth and is Baptized, ſhall be Saved.* Which requires that thoſe which embrace the Goſpel, do ſolemnly by the rite of Baptiſm *declare* ſo much, and that they are Chriſt's *Diſciples*, and that they will *openly profeſs* him and it, and that by this rite they be *admitted* for his Diſciples unto this *publick* profeſſion. That this is the meaning of Baptizing and being Baptized into his name, appears from Scripture. Act. 19. 4, 5. John *Baptized, ſaying unto the People that they ſhould believe*

lieve on him which ſhould come after him, that is, on Chriſt Jeſus. When they heard this, they were Baptized into the name of the Lord Jeſus. Which muſt needs ſignifie unto the profeſſion of him. Joh. 4. 1. *Jeſus made and Baptized more Diſciples than* John; μαθητὰς ποιεῖ καὶ βαπτίζει; made them Diſciples by his Preaching, and converted them unto his Doctrine, and then admitted them by Baptiſm as Diſciples unto the publick profeſſion of himſelf and it. Which is the ſame with our Text, μαθητεύσατε, βαπτίζοντες, *Diſciple, and Baptize.* 1 Cor. 1. 14, 15. *I thank God I Baptized none of you but* Criſpus *and* Gaius, *leſt any ſhould ſay I Baptized into my own name.* i. e, Since ſome of you ſay they are *of Paul* (verſ. 12.) I am glad I have Baptized ſo few of you as I have, leſt any ſhould think (as they might the rather if I had Baptized many) that I intended to gather *Diſciples* unto *my ſelf*, as if the Doctrine were mine. Baptiſm then into Chriſt's name ſignifying admiſſion of Diſciples unto publick profeſſion of his Perſon and his Religion, I hope you will not denie that thus to do is neceſſary, as if it were ſufficient to *Believe* in the *heart*: eſpecially when you remember it is ſaid, *With the heart man Believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation.* And, *whoſoever ſhall confeſs me*

before men, him will I confeſs before my Father which is in Heaven. But whoſoever ſhall deny me before men, him will I deny before my Father which is in Heaven. And that thoſe chief Rulers were in danger enough, that *believed* on Chriſt, but becauſe of the Phariſees durſt not *confeſs* him, leſt they ſhould be put out of the Synagogue, loving the praiſe of men more than the praiſe of God, *Joh.* 12. Faith then is the neceſſary *intrinſick* thing, and Baptiſm the neceſſary *extrinſick* unto Salvation. Therefore is it ſaid, *Repent and be Baptized every one of you in the name of Jeſus for the Remiſſion of Sins: And they were Baptized*, Act. 2.. And again, *Why tarrieſt thou? Ariſe and be Baptized and waſh away thy Sins, calling on the name of the Lord: And he aroſe and was Baptized*, Act. 22. & 9. And it is manifeſt that *Water-Baptiſm* is here meant, for that it is ſaid, be Baptized, and they were Baptized. Why tarrieſt thou? Ariſe and be Baptized. He aroſe and was Baptized. For what neceſſity of *ariſing* to be Baptized with the *Spirit?* and how could it depend on mans *will*, as this did, *Ananias* being *ready* and having in his *power* to Baptize him *whenever* he would *go* with him, or *ſay* he ſhould Baptize him? Wherefore Water-Baptiſm is ſpoken of in Scripture as neceſſary unto Salvation, it ſignifying publick profeſſion of Chriſt,

Chriſt, and it being for the remiſſion of ſins.

Burrough's Anſwer to *Queries*, p. 5. *Queſt.* 'Whether none be accounted righteous in 'God's ſight, in whom there is any corrup-'tion or failing, or who do not fulfil the 'Law, and anſwer every demand of juſtice. '*Anſ.* Here thou polluted Beaſt haſt made it 'manifeſt, that thou wouldeſt have corrup-'tion to be accounted righteous in God's 'ſight, that ſo thou mighteſt lie in thy ſins; 'but *John* ſaith, *He that committeth ſin, is of 'the Devil: thoſe that love God keep his Com-'mandments.* And God doth not accept 'any where there is any *failing*, or who do 'not *fulfil* the Law, and anſwer every de-'mand of Juſtice. *Smith's Catechiſm*, p. 68. '69. Do you believe that in ſuch of you as 'are grown into ſuch ſtrength, as to have 'Victory over the World, Fleſh, and Devil, 'the motions of the Fleſh do not ſometimes 'ſtir to commit ſin? *Anſ.* Though they may '*tempt* us, yet they *prevail* not; for by 'Chriſt we are preſerved in the hour of 'Temptation, and the wicked one toucheth 'us not, *p.* 104. The Children of God *do not* 'thoſe things they *ought not* to do: for *who-'ſoever is born of God, doth not commit ſin.*] Becauſe I have heard many ſpeak after this rate, but have not yet known the man that is ſo bold as to affirm ſo much of *himſelf*, I

urge thee therefore to write down, and ſay of *thy ſelf*, I am righteous without any corruption: I keep the Commandments, fulfil the Law, anſwer every demand of Juſtice without any ſin and failing: The motions of the fleſh do ſometimes ſtir and tempt me to commit ſin, but they do not at any time prevail ſo that I commit it: I do not any of thoſe things which I ought not to do. But if thus thou *dareſt* not ſay of thy ſelf, and yet ſo *interpreteſt* St. *John's* words, then muſt thou likewiſe conclude from him that thou art *not born* of God, but art of the Devil. And if thou wilt ſay thus of thy ſelf, but wilt not affirm the ſame of *every* Child of God, the newly regenerate, and the weakeſt, and the ignoranteſt, then muſt thou confeſs that St. *John* is not ſo *ſtrictly* to be underſtood; for he ſpeaks without *limitation*, *Whoſoever is born of God, doth not commit ſin*, 1 *Joh.* 3. 9. And that indeed he is not ſo to be underſtood, is evident from many places of Scripture, which affirm that the regenerate have weakneſs, imperfection, corruption, and fall into ſin, and do things which they ought not to do, *Eccl.* 7. 20. *There is not a juſt man upon earth which doth good and ſinneth not.* Mat. 15. 16. *Are ye alſo yet without underſtanding?* c. 17. 17. *O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I*

ſuffer

ſuffer you?----Why could not we caſt him out? And Jeſus ſaid unto them, Becauſe of your unbelief. Mar. 4. 40. *Why are ye ſo fearful? How is it that you have no faith?* c. 8. 33. *He rebuked* Peter, *ſaying, Get thee behind me Satan: for thou ſavoureſt not the things of God, but the things that be of men.* Luk. 9. 55. *He rebuked the Diſciples, and ſaid, ye know not what manner of Spirit you are of.* c. 22. 24. *There was a ſtrife among them, which of them ſhould be greateſt.----Ye ſhall not be ſo.* Jam. 3. 2. *In many things we offend all,* 1 Cor. 3. 15. *If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo as by Fire.* Heb. 5. 12. *when for the time ye ought to be Teachers, ye have need that one teach you again, which be the firſt principles of the Oracles of God.* St. *John* ſpake his mind plain enough to deliver you from miſtake, if you would conſider his *letter*, and not ſpeak all *without Book.* chap. 2. 29. *Every one that doth righteouſneſs, is born of him.* But is every one that doth any one righteous *act*, ſo born? No, but as he ſaith, c. 1. 6. *If we walk in the light, &c.* Again, you may perceive his mind by what he ſaith a little before the Text in debate, v. 3. *Every man that hath this hope in him, purifieth himſelf.* And ver. 8. *He that committeth ſin, is of the Devil*; or which is the ſame, *He is a Child of the Devil*, ver. 10.

Is

Is every one ſo, that committeth one *act* of the *leaſt* ſin? No, but Scripture teacheth us thus, They are of their Father the Devil, that *will do* his luſts, *Joh.*8. that *walk* according to that Prince, according to the courſe of this world, *Eph.* 2. that are *ſervants* of ſin, *Rom.* 6. Again, ſays he, after the Text, v. 10. *Whoſoever doth not righteouſneſs, is not of God.* And c. 5. 19. *We know that we are of God, and the whole world lieth in wickedneſs.* So that St. *John* by committing ſin, meaneth ſuch ſinning as not to do righteouſneſs, not to walk in the light, not to purify our ſelves, but to lie in wickedneſs. And as in this aggravated ſenſe, we in common ſpeech uſe the ſame expreſſion, ſo doth the Scripture moſt frequently. As *Heb.* 3. 17. *With whom was he grieved forty years? was it not with them that ſinned, whoſe carkaſſes fell in the wilderneſs?* You know it means a ſtubborn people, that hardened their hearts, for whoſe great provocations, God ſwore in his wrath, that they ſhould not enter into hir reſt, *v.* 8. 10, 11. I thought every one had known the difference betwixt ſinning and ſinning, ſinner and ſinner. Rom. 2. 9. *Tribulation and anguiſh upon every Soul of man that doth evil.* v. 12. *As many as have ſinned without Law, ſhall periſh without Law.* Muſt all be damned, that have an evil thought, or word, or deed? No,

we

we read what he meaneth, when it is thus written immediately before, *v.* 4. 5, 8. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance? but after thine hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath.*—— *To them that are contentious and do not obey the Truth, but obey unrighteouſneſs, indignation and wrath.* Thus again we read, *Ezek.* 18. 20. *The Soul that ſinneth ſhall die.* That is, as it follows, *The wickedneſs of the wicked ſhall be upon him. When the righteous turneth away from his righteouſneſs, and committeth iniquity, and doth according to all the abominations that the wicked man doth, he ſhall die in his treſpaſs and ſin.* Since no man knoweth how oft he offendeth, *Pſal.* 19. Since if we know nothing by our ſelves, yet hereby we are juſtified, but he that juſtifieth is the Lord, 1 *Cor.* 4. Since he is greater than our hearts, and knoweth all things, 1 *Joh.* 3. I adviſe you to pray always, *Our Father which art in Heaven, forgive us our Treſpaſſes.* And as the Pſalmiſt, *Lord, cleanſe us from our ſecret faults.* And ſince our Saviour hath ſaid, *Ask and ye ſhall receive*: And St. *John, If we confeſs our ſins, he is faithful and juſt to forgive us our ſins*: forbear not asking pardon, leſt you receive it not; confeſs your ſins, leſt God ſhould not

forgive

forgive them: remembring St. *James's* word, *Ye have not, becauſe ye ask not:* And what *Solomon* ſays, *He that covereth his ſins, ſhall not proſper.* And know ye that it is better that men reckon us like others to have failings, and not to live altogether ſo exactly as we ought, ſo that we have pardon; than that they look upon us as abſolutely pure and perfect, and we be thruſt away from God without it like proud Phariſees.

W. M. *Lament. over England*, p. 17. 'We 'freely give Tribute to whom Tribute is due, 'Cuſtome to whom Cuſtome, Fear to whom 'Fear, Honour to whom Honour, *Rom.* 13. 7. 'Now all this doth not belong to *Cæſar*, for 'Fear belongs to God; and therefore we 'cannot give all to *Cæſar*. Tribute and 'Cuſtome we give, and in that, with obe-'dience to all his juſt commands, we ho-'nour him.---But it is written, *Fear God.*] Yes, and ſo it is written, *Honour the Lord*: and yet it is written too, *Honour the King*: and you acknowledge Honour due to him, and give it him. So, though it be written, *Fear God*, yes, and more than that I add, *Fear not Man:* yet it is written alſo, *Ye ſhall fear every man his Mother, and his Father*, Lev. 19.3. And, *Let the Wife ſee that ſhe reverence* [φοβῆται, fear] *her Husband*, Eph. 5.33. 1 *Pet.* 3. 2. *Ye wives, be in ſubjection to your*

own Husbands; that if any obey not the word, they alſo may without the word be wone by the converſation of the wives, while they behold your chaſt converſation coupled with Fear, v. 15. *Be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear.* c. 2. 18. *Servants, be ſubject to your Maſters with all fear.* See 2 Cor. 7. 15. Eph. 6. 5. Underſtand you not the difference betwixt fearing God, and fearing men? If you do not, but eſteem the latter unlawful, being now excited to uſe your wits, I am ready to inſtruct you at your requeſt. But why will you not look into your Bible, and conſider the Text which you cite before you write? Which if you had done, you would have ſeen that the Apoſtle (Rom. 13. 7.) ſpeaks not of God, but altogether of men: As the firſt words ſhew, *Render to all their dues*: And the next following, *Owe no man any thing, but to love one another.*

Duesberry's Diſcovery, p. 15. 'Now after 'the witneſſes have ſealed up their Teſtimony, 'the Beaſt, which is thy will, that aſcends 'out of the bottomleſs Pit of thy deceived 'heart, hath made War againſt the Witneſ-'ſes, Chriſt in thee, and ſlain them, and they 'lie dead in the ſpiritual City of *Sodom* and '*Egypt*, where our Lord is Crucified, *Rev.* 11. '7, 8. So again, *p.* 33. G. K. *Immed. Reve-*

'*lation*,

'*lation*, p. 117. Christ's Spirit shall consume 'this Antichrist that sits in the Temple of 'God, mans heart, and rules as Lord there. 'And this Antichrist, is not a person, or per-'sons particular, but a Spirit, *Joh.*4.2. and is 'the spirit of Satan, which rules in the chil-'dren of disobedience. In this Temple the 'heart, the Whore Mystery Babylon, sits as 'Queen, 2 *Thes.* 2.] Thanks says the Pope. I and my Clergy were wont to be branded *peculiarly* with these ill names: but it is now declared by immediate revelation, that we are no more Antichrist, and the Whore of *Babylon*, than are *other* sinners, and even those among the Heathens; for a *wicked spirit* was in the *hearts* of men before we ever came to our dominion in the Church, and is now in those with whom we have nothing to do, as being gone out from us, and in Heathens that never were of us; and this Antichrist sits in *every* vitious mans heart, and *so rules* in the *Temple* of God, notwithstanding many of them are *contemptible* persons, and have no *authority* over others like as we have. The Beast hath *Seven Heads*, and *Ten Horns*, which are *Seven Mountains*, and *Ten Kings*. And though it be somewhat odd, and I do not understand it, yet now sure I am (or else Revelation fails) that this Beast with all his Power, Pomp, and Kingdoms, is the *will* of *every* naughty

naughty ſinner, how mean and impotent ſoever he be. And the *woman*, the Mother of Harlots, drunken with the *blood* of the *Saints* and *Martyrs*, that ſits upon the *Beaſt* the *will*, and upon many *waters*, is the *Spirit* of Satan ruling in the children of *diſobedience*: and ſo this Woman drinks blood in *every* ſuch Childs *heart*: and whereas one would think ſhe ſhed the blood of *others*, and thoſe *Saints* and *Martyrs*, it is only the *wicked* mans *own* blood: and though it ſeemeth that blood is *really* ſhed, and men are literally killed, it is in truth quite another matter, namely, *Chriſt Crucified* in the wicked mans *heart* by luſts; which we know may be without the loſs of one drop of blood. And though the *Two witneſſes propheſying*, and being *ſlain*, hath been judged to ſignify ſomething acted by *men among themſelves* (the faithful *Servants* of Chriſt, *contending* for his Truth againſt a company of *evil* men, and this evil company *overcoming* them, and treating them with all injuries:) yet it only ſignifieth what is done betwixt *Chriſt* and the *Heart*, *Chriſt ſpeaking* there, and the *will crucifying* him there, *viz.* in the *deceived* heart, which is the great *City* where [ὅπου καὶ] he *was* Crucified, ſpiritually called *Sodom*. Good Children, go on and tell the *Proteſtants* from the Spirit of the Lord, that that Spirit did not point at our

Papal

Papal Power in thoſe names of Beaſts, Antichriſt, Babyloniſh Whore. I ſtroak you, my Deareſt, and lay my hands upon you, and give you my Bleſſing. Thus glories the Pope. But Friends, whereas St. *John Propheſies* of Witneſſes and of a Beaſt and Whore, and makes *accurat deſcriptions* of theſe, can you think he means no *particular perſons*, but only ſpeaks of the *common* ſtrife of the *Fleſh* and *Spirit* in men. And I would have you conſider, whether *common vitious* Perſons that neither propagate nor hold *Errors* and Hereſies, nor *perſecute* and offer injuries to the Church, are called in the Scripture *Antichriſt*. But albeit you ſay the Beaſt is the Will, and Antichriſt is not any particular perſon or perſons, yet I find one of you, and he a great man, contradicting, telling us plainly that the *Pope* is the Beaſt and the Antichriſt. *G. Fox Few Words* p. 6. *This is clear, that the Pope is the VVhore and the Beaſt that roſe out of the Earth.* p. 8. *The Pope ſaith, they can forgive Sins*, viz. *his Jeſuits, Prieſts, Friars. Here is the Beaſt with his many names, the many Antichriſts.* Seeing then ſome of you ſay the Beaſt is the Will, ſome the Pope: ſome that Antichriſt is not any particular perſons, ſome that he is the Pope with his Jeſuits, Prieſts and Friars, I had beſt ſtop here till you are agreed. And truly, may ſome ſay,

you

you might have ſtopped long ago, and even have ſpared all your pains, for any hope you can have of convincing them who eſteem themſelves infallible, they knowing the ſhame of Recantation, and what injury it will be to their Credit, and what dammage to their Party. But I am not altogether without hope. For who knows what the Lord may do? However, my Labour may not be in vain to ſome of their Followers, who ſcarce believe what the Doctors ſo confidently boaſt of themſelves. And eſpecially may it conduce to prevent the lapſe of others, who by reaſon of their glorious pretence are ſmitten with ſome admiration of their perſons and their way.

Beſides the inſtances which I have given of your falſe Interpretations, I can produce near Forty more which I have obſerved in reading a few of your books. By which any one may perceive what ſad work you make with the Scriptures. But theſe may ſuffice, to ſhew that you are far from doing according to what you affirm of your ſelves, as in the beginning I cited your own words: viz. *That you dare not make uſe of Scripture but as the Spirit opens; dare not ſpeak the words of Scripture in your own Spirit, but tie them to the Spirit ſo as not to uſe them but by the Spirit; do not Interpret Scripture by the fallible*

mind; the things which you write, you received by the Revelation of Jeſus Chriſt, and you are not fallible. For certainly they that pretend no more than the ordinary divine aſſiſtance, could not have erred more groſly than you have done. I wiſh with all my heart that you had more of the Spirit, and that you were Prophets indeed, that we might have more Truth, and need not ſpend our time in correcting follies. And admoniſh you in the Lord, that you make your humble and ardent ſupplications for wiſdom to him that giveth and upbraideth not: And that withal you labour and ſearch for her as for hid Treaſure, and deſpiſe not the light which God hath ſet up in any; who hath variouſly diſtributed his gifts, as he hath the members of our Body, for mutual aſſiſtance. Seeing your failings, watch againſt them, and take more heed, and amend. To aſcribe any thing that is falſe to the Holy Ghoſt, you know is wicked impudence, and of the worſt conſequence, the Prophane and Atheiſtical being the more tempted hereby to believe there is no ſuch Divine power. How horrid is it to ſay that Spirit lies? How nigh to which you come by aſſerting him to be the Author of your errors, in your ſerioufneſs conſider. If I have erred, I have erred as a man: and yet I think and know I have the

Spirit

Spirit of God, and for all the World would not be without it. It would do well ſince you ſay you are Prophets like them of old, ſent from the Lord immediatly and guided infallibly, that you tell us in all your writings diſtinctly what the Lord ſaith, and what you ſay of your ſelves. As St. *Paul* gave notice when he ſpake his own judgment, ſaying; *This ſay I, not the Lord: This not I, but the Lord*, 1 Cor. 7. 6. 12. 25, 26, 40. And ſo much I expect of him, that ſhall reply to what I have written, and that in every particular, that I may know with whom I have to do: *viz.* that he ſay, I have received by inſpiration this Interpretation: but this I have not, but deliver it according to my beſt judgment. Or elſe declare apertly, that you write nothing at all but what you have by inſpiration. I admoniſh further, that if you believe the Holy Ghoſt did not intend that ſenſe in which you uſe the words of Scripture, you plainly and honeſtly declare ſo much. But then reflect, whether it be not better to let the Scriptures ſtand in that ſenſe which the Holy Ghoſt hath given them: leſt every one uſing this liberty, they come at laſt to ſignifie juſt nothing, but like the Air be blown hither and thither with every breath as every one pleaſeth, and be turned into all ſhapes like a piece of ſoft wax. Think not that to inter-

pret myſtically is profound wiſdom, and ought to be admired of the People. For alaſs they that are weakeſt are apteſt to this, and hither they fly when the Letter is too hard for them. And take heed eſpecially of thinking your ſelves ſpiritual becauſe you talk ſpiritually: as knowing that none are ſo, but who are born of the Spirit, and walk according to it; who are Holy in their Life, and holy in their Nature. Which they that turn the Letter into Spirit may be as far from, as the Swiniſh Adulterers, and the Rude Swearers.

And now becauſe I know not whether I ſhall ſpeak to you any more, take that ſerious word which I have ſometime had in my mind to diſpence to you. Which is this: Inſiſt on the particular duties of a Chriſtian man, and deliver them with all perſpicuity of ſpeech; as knowing they are not to be practiſed in Phraſeology and pure myſtical notion. Cry not out againſt Miniſters for taking of Tithes, calling them for this cauſe Hirelings and Wolves, Covetous Balaams, Deceivers, and Antichriſt's: ſince you ſee ſuch walk ſoberly, righteouſly, and godly, and ſeek the converſion of Sinners, and would part with their Eſtates and Sacrifice their Lives for the ſake of Chriſt: Since you know that it is falſe Doctrine, pernicious errors and hereſies, which

which makes the falſe Prophet; and this may be, and is found in them that take no Tithes, and in them that decry them; and they that do receive them, may be orthodox, and are ſo; and have not the temptation to corrupt the truth for the pleaſing of men that they might receive the more from them, like as others have that live upon the bounty: Since again you know that there are hundreds of theſe Tith-takers which would exchange their ten or twenty pounds a year for the maintenance of your Preachers, who ride about and work not with their hands. You that plead the Apoſtles examples, conſider whether they who forſook all and followed Chriſt, turned Merchants, kept Shops, conſtantly traded in the World, ſought after Riches, as many of your Preachers do. You that condemn a Lace and the Faſhions of the World, ſhould remember your bands that are broader than an Inch, your Cloaks that cover not the Breaſt, with Capes that are of no uſe, your Gowns, Hoods and Scarves, your Borders and Periwigs, your Coloured Garments, Died by mans Invention. You that plead the Spirit, conſider whether the manner of your writings ſignifie inſpiration, when we ſee exultation, exaſperation, carping playing upon words, contention about matters of no moment, poor flaſhes of wit,

quibbling and evaſion, obſcurity and impertinence, and abundance of ill names poured forth without cauſe and provocation. You that ſpeak ſo much of the Law and Chriſt the light within, ſhould underſtand that all our knowledge is ſo, in our Souls, which are not in our Bibles, but in our Bodies: and no man ever thought that Ink faſhioned into Letters, can inſtruct him that cannot read for want of learning, or for want of eyes, For what is the Bible in Hebrew and Greek Characters to them that know only Engliſh? know ye therefore what you talk of? I would have you conſider again, what knowledge the World would have had, what Nations had been Converted, how the Goſpel and Kingdom of Chriſt had been propagated, if he and his Apoſtles and others had not ſpoken and written, and men had not heard ard read: or what we ſhould come to within two ages, if we ſhould all ſhut our eyes, and ſtop our ears, and tie up our tongues. Yet ſay I with you, Chriſt is within, and Chriſt is light. Next I admoniſh and beſeech you to bear others burdens, and to help their infirmities, and to know your own. For we are not perfect, neither we, nor you. Lay aſide all bitterneſs of Spirit and cenſorious judging, ſcoffes and jeers, pride and haughtineſs, ſtrife and vain jangling, wrath and clamor, love of the world

and

and greedy purſuit after it, unjuſt gains and baſe contrivances, diſſimulation, lying, backbiting, contumelies, and falſe accuſations, all exceſs and intemperance, voluptuouſneſs and drunkenneſs, laſciviouſneſs, uncleanneſs, fornication and adultery. Speak without ambiguity; ſeek not the praiſe of men; receive inſtruction and hearken to reproof. Pray in your Families, and Pray in the name of the Lord Jeſus, and Pray for the pardon of your Sins. Give thanks at your Meals: Inſtruct your Children: Love your Enemies: Render to every man his due: follow peace: Make not the Kingdom of God Meat and Drink, the Hat and a Lace; and caſt off all ſuperſtitions. Search the Scriptures, and read them with diligence. The fruits and effects of the Death of Chriſt part not with: That Blood remember which he offered; that Death of the Croſs Preach which he ſuffered, whereby he made atonement and obteined eternal redemption for us. And firmly believe the Reſurrection of the Dead at the laſt day. For if they riſe not, *What doth it advantage me*, ſays St. *Paul*, *that I have Fought with Beaſts at* Epheſus? *and why ſtand we in jeopardy every hour?* 1 Cor. 15. And what I ſay to you, I ſay to all: Abſtein from thoſe abominable Sins, which diſhonour our Chriſtian Religion, provoke our gracious God,

and Damn mens Souls everlaſtingly. And with all your might purſue the other Righteous things and whatſoever elſe is divine and praiſe worthy. The Lord Jeſus be with your Spirits, *Amen.*

He that Replies, let him do it in order, and diſtinctly to every thing material, and not dictate, but produce his Reaſons. The Reader *I deſire to conſult the place in my own Book, to which the Reply is made; as knowing that the neglect of this may be injurious to himſelf and me. And once more I deſire him, ſeeing our preſent buſineſs is about Interpretations, to conſult the Text as it ſtands in the Bible.*

Pro. 15. 28. *The heart of the Righteous Studieth to anſwer: but the Mouth of the Wicked poureth forth evil things.*

FINIS.

BIBL CANT ACAD

THE TEXTS Vindicated.

ISa. 2. 3, 4. *Out of* Sion *ſhall go forth the Law, and the word of the Lord from* Jeruſalem, *and he ſhall judge among the Nations.*

Pſal. 119. *The word of the Lord.*

Prov. 6. 24.—*To keep thee from the evil woman.*

Rev. 5. 6. *Seven Spirits of God.*

2 Cor. 12. 2.--*Caught up to the third Heaven.*

Joh. 6. 50, 51. *This is the Bread which cometh down from Heaven—And the Bread which I will give is my Fleſh, which I will give for the Life of the world.*

Joh. 17. 24. *Father, I will that thoſe thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me.*

Jam. 5. 9. *Grudge not, leſt ye be condemned. Behold, The Judge ſtandeth before the door.*

Heb. 9. 28. *Chriſt was once offered to bear the ſins of many: and unto them that look for him ſhall he appear the ſecond time without ſin unto Salvation.*

Act. 1,

Act. 1. 11. *This ſame Jeſus that is taken up from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven.*

2 Pet. 1. 19. *We have alſo a more ſure word of Prophecy, whereunto you do well to take heed,* &c.

1 Cor. 12. 7. *The manifeſtation of the Spirit is given to every man to profit withal.*

P. 43. 1 Cor. 11. 29. *He that Eateth and Drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

1 Cor. 11. 25. *This do ye, as oft as ye drink it, in remembrance of me.* C. 10. 21. *Ye cannot be partakers of the Lord's Table, and the Table of Devils.*

1 Cor. 11. 26. *As often as ye eat this Bread, and Drink this Cup, ye ſhew the Lord's Death till he come.*

1 Joh. 4. 2, 3. *Every Spirit that confeſſeth Jeſus Chriſt is come in the Fleſh, is of God. And every Spirit that confeſſeth not Jeſus Chriſt is come in the Fleſh, is not of God. And this is that Spirit of Antichriſt,* &c.

Joh. 4. 29. *Come ſee a man which told me all things which ever I did.*

1 Tim. 2. 12. *But I ſuffer not a Woman to Teach,* &c.

P. 64. 1 Cor. 14. 34. *Let your Women keep ſilence in the Churches; for it is not permitted to them to ſpeak: but* &c.

Jer. 23.

Jer. 23. 30, 31, 32. *I am againſt the Prophets which ſteal my Word every one from his neighbour; that ſay, He ſaith; that Propheſie falſe Dreams, and cauſe my people to erre by their Lies, yet I ſent them not. Therefore they ſhall not profit this people at all.*

Mat. 6. 5. ---*They love to pray ſtanding in the Synagogues, and in the corners of Streets, that they may be ſeen of men.*

Mat. 23. 6. *And love uppermoſt Rooms at Feaſts, and Chief-ſeats in the Synagogues, and greetings in the Market, and to be called of Men Rabbi, Rabbi; but be not ye called Rabbi, &c. neither be ye called Maſter, for one is your Maſter, Chriſt.* P. 82.

Jer. 5. 31. *The Prophets Propheſie falſly, and the Prieſts bear rule by their means.*

Rev. 17. 15. & 13. 7. *Power was given the Beaſt over all Kindreds and Tongues, &c.*

1 Cor. 15. 22. *As in* Adam *all die, ſo in Chriſt ſhall all be made alive.* P. 90.

Rom. 13. 1. *Let every Soul be ſubject to the Higher Powers.*

Rom. 1. 16. *I am not aſhamed of the Goſpel of Jeſus Chriſt.*

Iſa. 8. 20. *To the Law and to the Teſtimony, &c.*

Rev. 19. 10. *The Teſtimony of Jeſus is the ſpirit of Prophecy.*

Iſa. 47. 5. *Sit in ſilence, &c.* P. 100

Iſa. 15.

Iſa. 15. 1. Kir *of* Moab *is laid waſt, and brought to ſilence.*

Pſal. 31. 18. *Let the lying Lips be put to ſilence.*

1 Cor. 13. 8. *Tongues ſhall ceaſe.*

Joh. 15. 3. *Now are ye clean through the word which I have ſpoken unto you.*

2 Cor. 5. 19. *And hath committed unto us the word of Reconciliation.*

2 Cor. 3. 6. *Who hath alſo made us able Miniſters of the New-Teſtament, not of the Letter, but of the Spirit,* &c.

S. 117 Eſt. 6. 2. Mordecay *bowed not,* &c.

1 Pet. 2. 17. *Honour all Men. Honour the King.*

Lev. 19. 15. *Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not reſpect the perſon of the Poor, nor Honour the perſon of the Mighty,* &c.

Luk. 15. 21, 22. *Maſter, we know thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any.*

Jam. 2. 2. *Have not the Faith of our Lord Jeſus with reſpect of perſons; for if there come,* &c.

S. 128. Mat. 5. 33, 34. *But I ſay unto you, Swear not at all,* &c.

Act. 7. 38, 39. *This is he which was in the wilderneſs.*

Mat. 10. 34. *I came not to ſend Peace, but a Sword.*

Joh.

Joh. 15. 22. *If I had not come and ſpoken unto them, they had not had ſin.* c. 12. 46. *I am come a Light into the world.*

Mat. 28. 19.---- *Baptiſing them in the Name of the Father, Son, and Holy Ghoſt.* Mark 16. 16. *He that Believeth and is Baptized, ſhall be ſaved.* S. 140

1 Joh 3. 9. *Whoſoever is Born of God, doth not commit ſin.*

Rom. 14. 7. *Render to all their dues, Tribute,* &c.

Rev. 11. 7, 8. *The Beaſt ſhall kill the two Witneſſes,* &c. c. 17. 5. *Myſtery Babylon, the Mother of Harlots.* 2 Theſ. 2. 4. *The Man of Sin ſitteth in the Temple of God.*

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